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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. III.—(LIII).—AUGUST, 1915.—No. 2.

THE ARMS OF BENEDICT XV.

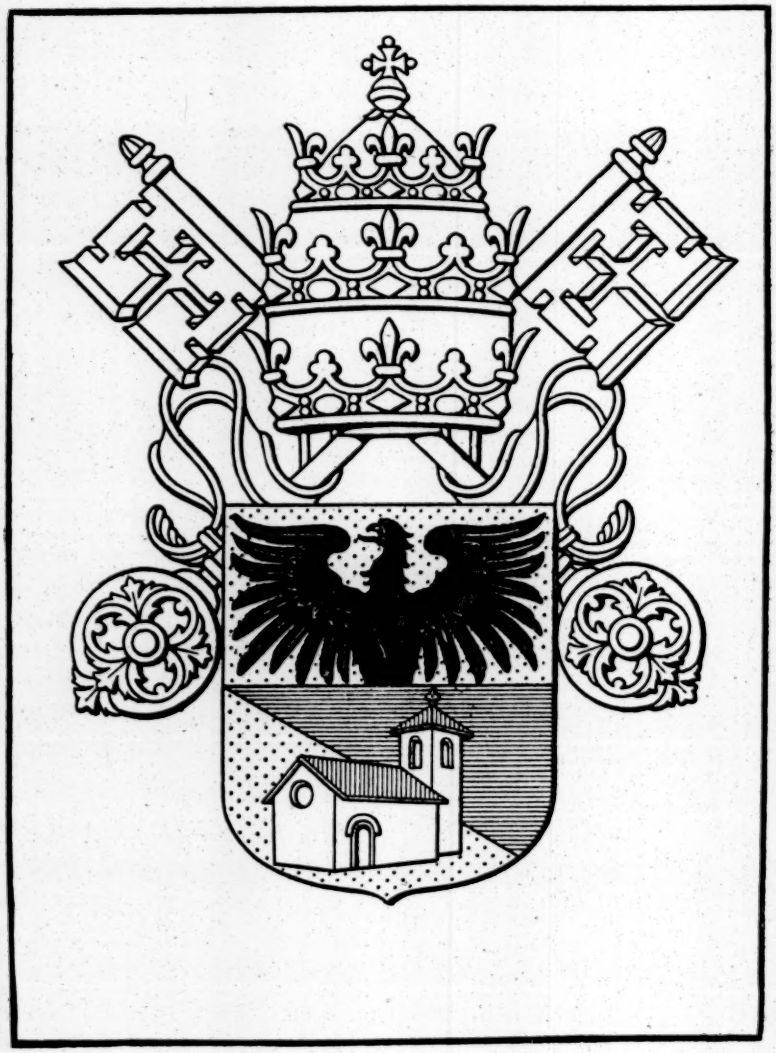
An Introduction to the Study of Papal Armorials.

I.

THE arms of His Holiness Pope Benedict XV may be "blazoned" (i. e. described in the technical language of heraldry) as follows: Party per fess, two coats: A, Or, a demi-eagle displayed issuant sable, langued gules; B, Party per bend azure and or, a church, the tower at sinister, argent, essorée gules, the tower-cross of the second. This is to say, in colloquial terms, that the shield is divided horizontally into two equal compartments, each containing an independent heraldic composition. The top compartment shows on a gold "field" or background the upper half of a black eagle with red tongue, his wings outspread ("issuant" meaning that the body springs from the partition line). This composition is, as will be explained later, a modified version of the old arms of the Holy Roman Empire. In the bottom compartment the field is divided diagonally into two theoretically equal parts, the upper triangle being of blue, the lower of gold; on this compound background is shown a red-roofed, silver church, the tower, topped with a gold cross, rising at "sinister", the left from the point of view of the *bearer* of the shield. This second composition is the heraldic cognizance peculiar to the della Chiesa family, the design in the upper compartment being common to many Italian houses—for reasons to be shown.

Thanks to the personal kindness of the Chancellor of the Archdiocese of Boston, who procured for me from Rome col-

ored prints of His Holiness's arms both as Archbishop and as Pope, I have been able to study these arms from what may be



regarded an official version, as the print of the papal "achievement" is the embossed heading of the Pontiff's personal writing-paper. The arms, although on a very small scale, are

gilded and colored apparently with meticulous care, and the "charges" and "tinctures" are exactly those named in the above blazon. Artificers may well note a few minor details: the beak of the eagle is black like the rest of his body, but the tongue, tiny as it is in the pontifical print, is carefully indicated as red, just as the minute cross on the church-tower is shown of gold; and although silver leaf is used elsewhere on the achievement, *both* keys are gilded. A question which may puzzle craftsmen when rendering these arms on a large scale, is what color may be given to the spaces of the window and door openings of the church. On the print described these small apertures are brushed in with an indeterminate, neutral grey, which may be regarded as a lower tone, in shadow, of the argent of the church itself. There is, generally, no heraldic necessity for these apertures, in castles, towers, etc., to be of a different tincture from that of the main fabric. However, when the roof is blazoned of a different tincture, the openings often follow suit. So in this case, on a large drawing, to show these openings in color instead of metal, would not be a serious violation of heraldic propriety.

The heraldry itself is extremely interesting, and, like all good heraldry, it is also extremely simple. Undoubtedly many sentimental effusions will be written about it by the school of amateurs who have never got beyond what Planché calls the "astrology of heraldry", and many complications will be read into it, complications which exist chiefly in the mind of the beholder. But it is strikingly possible, by analyzing this shield and comparing it with analogous arms of other sovereign pontiffs, to show from it the essentially practical nature of heraldry, its simple reasonableness, before the sciolistic vaporings of the sixteenth and seventeenth century heraldic "astrologers" befogged the subject with a vast cloud of inanity. And fortunately these arms are so clear that, even in the absence of any purely genealogical data, one can analyze them, heraldically, through their own internal evidence.

In Figure A I have drawn what, from this internal evidence, a herald would assume to have been the original arms of the family: simply a church, a *chiesa,* on a somewhat peculiarly parti-colored field—allusive, or "canting" arms, *armes*

parlantes as the heralds say, where the composition expresses or alludes to the name of the bearer. That the original function of a coat-of-arms was mere identification is now, unhappily, too often ignored. The late J. R. Planché, Somerset Herald, in his invaluable little book, *The Pursuivant of Arms,* 1851, writes: "It is scarcely possible to find an ancient coat that was not originally canting or allusive (that is to say, alluding to the name, estate, or profession of the bearer), excepting, of course, those displaying simply the honorable ordinaries, which, as I have already stated, took their rise from the ornamental strengthenings of the shield, and even these

FIG. A

were occasionally so." And Father Marc Gilbert de Varennes in *Le Roy d'Armes,* 1540 (I use Planché's translation) observes: "Our ancestors, less curious and more simple than we are at present, usually took care in the composition of their arms that there should be a correspondence between their name and the figures with which they emblazoned their shields: which they did namely to this end, that all sorts of persons, intelligent or ignorant, citizens or countrymen, should recognize easily and without further inquiry, to whom the lands or the houses belonged wherever they found them as soon as they had cast their eyes upon the escutcheon." In an age when heraldry served a very practical purpose, the endless romantic and symbolical complications of the later school of heraldic sciolists would have seemed nearly as grotesque as it does to modern scholarship. It is too often forgotten that the simple canon of medieval heraldic usage, evolved from a practical military necessity, was well-nigh completed nearly three hundred years before the first heraldic romanticist was able to burst into print.

Let us consider a few clearly allusive papal coats. The very first that may be regarded as approximately free from the suspicion of being either apocryphal or "retroactive" is that of Lucius II, 1144-45. His shield has on it simply a ramping bear. Now, first, for a little "astrology" on the subject, which even some modern minds seem always to crave when anything so recondite (!) as heraldry is involved. We will begin at random with Guillim:[1] "It is written of the She-bear that she bringeth forth her young Ones imperfect and deformed like a lump of raw Flesh and licks it till it comes to Shape and Perfection. The She-bear is most cruelly inraged against any that shall hurt her Young, or despoil her of them: As the Scripture saith, in setting forth the fierce Anger of the Lord, *that he will meet his Adversaries as a Bear robbed of her Whelps,*" etc. See how satisfactory it would be to a certain type of mind to use this as the basis for a serious explanation of the real, heraldic, significance of Lucius II's coat. One more "astrological" quotation, from Sylvanus Morgan,[2] will give details less accidentally germane (note especially the logic of the passage): "Next to the Lyon is the *Ursa minor,* having the preheminence, because it is nearest of all the rest to the North Pole; it is called *Helice minor,* by reason of its small Revolution; or rather of *Elice,* a town in *Arcadia* wherein *Calysto* the Great Bear and Mother of the Less was bred. It is called *Cynosura,* because this Constellation, though it carry the name of a Bear, it hath the tail of a Dog; and therefore [sic] Lyons or Bears, being in Arms, and yet not of their own native color are esteemed Honourable, because the inward qualities of the mind, are denoted by the outward tincture; and an Ass cannot be a Lyon, though it hides its ears with the Lyon's skin."—But we are now pretty far away from Lucius II's bear, whose presence on that Pontiff's shield can be quite reasonably explained to all but heraldico-astrological votaries by the fact that the Pontiff's family name, long before he became Pope, was "Hunt", in Italian *Caccia* (Caccia-Memini), that Lucania and Umbria at that period were still infested with bears, and that the bear-hunt, *caccia d'orso,* was a welcome pastime even among the Roman nobles.

[1] *A Display of Heraldrie,* 1611. Ed. 1724, p. 190.

[2] *The Sphere of Gentry,* 1661, p. 90.

We may now proceed perhaps more freely with some of the more obviously allusive charges on the arms of subsequent Pontiffs. The next to be noted is the sieve, *crivello,* of Urban III, 1185, of the Crivelli family. Follows shortly the perfect rebus of the lion holding the castle of Celestin IV, 1241, of the house of Castiglioni, which has furnished a series of Popes to Pius VIII, 1829. The arms of Benedict XII, 1334, of the Novelli, show on a blue field a small blank (argent) escutcheon indicative of a *novus homo.* Innocent VII, 1404, displays an irradiated star expressive of the Miliorati. John XXIII, 1410, of the house of Cossa, proclaims his name with a leg—*coscia.* So with the column of Martin V (Colonna); the oak-tree, *rovere,* of Sixtus IV (della Rovere); the mountains of Julius III (del Monte); the stag, *cervo,* of Marcellus II (Cervini); the pear-branch of Sixtus V (Peretti); the chestnut of Urban VII (Castagna); the precipitous mountain, *chieggia,* of Alexander VII (Chigi); the high-riding stars of Clement X (Altieri); the broth- or drinking-pot, *pignatta,* of Innocent XII (Pignatelli); the hat of Gregory XVI (Cappellari). And there are undoubtedly others that could be explained by this early fondness for the perspicuous or even the far-fetched rebus. No one familiar with the temper of simple medieval heraldry is surprised at the bees on the shield of the Barberini, who, passing by the accurate etymology of their patronymic, displayed these little barbed insects as a sufficiently clear play on the name.

So with the "church" of the della Chiesa we have a shield wholly in keeping with the medieval spirit of heraldry which the arms of so many of Benedict XV's predecessors so clearly express. And it is in this same spirit that some of our American hierarchy, in the absence of inherited insignia, have been content with simple *armes parlantes,* notably the Bishop of Saint Cloud, Monsignor Busch, with his rose-bush, the Bishop of Corpus Christi, Monsignor Nussbaum, with his nut-tree, and others.

On the shield of the Holy Father there remains to be considered the black eagle on its gold field. In Figure B I have drawn the form in which I believe this charge first appeared on the della Chiesa arms; as a "chief of the Empire" (the "chief" comprising only the upper *third* of the shield), to

show the political affiliations of the family. There are well-nigh endless examples of this to be found in Italian heraldry; for at a time when fierce factional strife waged between Guelphs and Ghibellines it was not only sentimentally important but often highly advisable from a practical standpoint to show on one's arms, and therefore heraldically to indicate on one's property, one's political party. The nobles of the Guelphic or Angevin faction placed on their shields a blue chief with the gold fleurs-de-lis and the red "label" of the Angevin Kings of Naples. A survival of this Guelphic politi-

FIG. B

cal chief appears on the arms of Innocent X (Pamfili). The Ghibelline faction displayed on a chief the imperial emblem of the Hohenstaufen, and we have this chief retained on the arms of Clement III (Scolari), Paul V (Borghese), Innocent XI (Odescalchi), and Alexander VIII (Ottoboni). These Ghibelline chiefs usually show the whole body of the eagle, but the della Chiesa version, that of only the upper half of the eagle, is not unique in Italian heraldry and arises undoubtedly merely from a desire to show the head and wings on a larger and therefore a more perspicuous scale than is possible when space has to be reserved for the outspread legs and tail. It will be noted that the della Chiesa version shows but a single-headed eagle; but on the coinage of Paul V and of Innocent XI the eagle is likewise single-headed, whereas that on the coins of Alexander VIII is double-headed. For a discussion of the arms of the Empire, and their transition from the single to the double-headed bird, I refer the reader to *Heraldry British and Foreign,* by John Woodward, LL.D., Edinburgh, 1896. That the Guelph-Ghibelline quarrels were fairly synchronous with the transitional period of the imperial

heraldry will account for the variations in the several chiefs cited. Again, the eagle on the della Chiesa chief is not crowned, while those on the other papal coats are; but this is a minor variation, again not unique in Italian heraldry, and does not affect the origin or the significance of the charge in question.

But, it may be objected, the eagle of the Empire on Benedict XV's coat does not appear on a chief, occupying merely the upper third part of the shield, but in a compartment of equal importance with that occupied by the church. In other words, the Pope's shield is divided " per fess ", or horizontally into two equal parts. This development of what was undoubtedly originally a chief will perplex no one familiar with the mutations of heraldic designs, in the course of centuries, at the hands of successive draughtsmen. Precisely the same thing has happened on some of the papal coinage with this very " chief of the Empire ", notably in the case of the Ottoboni arms. On some few of Alexander VIII's coins the eagle occupies, as originally, but the upper third, but on the majority of them it fills fully half of the shield or cartouche, and the same variation is found on the coins of Paul V: yet careful heralds have always blazoned the Ottoboni and the Borghese arms as charged with a chief and *not* " party per fess ". And I should be inclined so to blazon the della Chiesa arms except for the fact that in the two prints, on which I have based my study, one a shield, the other an oval cartouche, the " political ", imperial compartment fills unmistakably half of the total field. I have merely to record it as I have found it, and to explain by the above examples how, judging from many other cases also, it has developed to its present proportions.

Finally as for the colors of the Pontiff's arms. Unfortunately I cannot tell you just what moral attributes the blue and gold of the field parted per bend, etc., indicate. In my library I can pick out one author who will gravely declare that the blue expresses a particular virtue, and then I can readily pick out another who with equal gravity will ascribe the same virtue to red, etc., etc. Of course amateurs who have access only to a very limited collection, less frequently run foul of this dilemma—often, indeed, do not suspect its existence. A student of the history of heraldry must collect these

writers, and even study them, just as a student of the history of science must have some acquaintance with the writings of Paracelsus and others less worthy. But my own opinion runs with that of Planché, who as Somerset Herald had the advantage of being an official, not an amateur practitioner, and who, equipped with more scholarship than the general run of heraldic writers, may almost be called the father of modern heraldic archeological research. "The egregious absurdity," he exclaims,[3] "of considering that certain tinctures typified the virtues or disposition of the bearer, requires no other refutation than the contradictory assertions of the pedantic essayists themselves." It would be quite in the vein with these to say that the silver of the church protected by the red roof indicated, through the essential heraldic significance of these tinctures, the spotless purity of the Faith, testified to by the blood of martyrs; and if I had written this in the sixteenth or the seventeenth century some modern heraldic amateur would very likely now be quoting me with satisfaction. I can, however, only point out that the tinctures of the church are the most natural ones imaginable, as the Italian countryside swarms with little whitewashed churches with red-tiled roofs; and if you should set one on a hill when the grass was burnt or the harvest was ripe you would have a combination of church, yellow hill, and blue sky which the papal coat reduces to the very abstract conventions of heraldic pattern. But if we should take seriously my "sentimental" explanation of the tinctures of the church, what then should we say of another coat of the Conti della Chiesa, presumably of a different branch of the same house from which the Pope descends, blazoned by Rietstap,[4] where the field is silver, the church red, and the roof blue? Well, the more we study this color question, not from the sixteenth and seventeenth century fantastical writers but from greatly older "original sources" —the earliest rolls of arms, etc., which modern archeological scholarship is rapidly making far more accessible to us than they were to these essayists—the more we shall feel inclined to agree with Woodward, one of the most distinguished her-

[3] *The Pursuivant of Arms.* Ed. 1873, p. 45.

[4] *Armorial Général.* Ed. 2d, n. d., Vol. I, p. 418.

alds of his generation:[5] "The old armorists covered their ignorance of the history of the subject on which they wrote, and filled their treatises, by assigning to each metal and color special attributes according to their combinations with others." (And, remember, it is difficult to find any two of them who agree in their ascriptions.) "Into these absurdities we need not enter; they were quite incompatible with the long prevalent system of *differencing the coats of members of the same family by change of tincture;* and as a matter of fact at no time, and in no country, were the moral qualities of the bearer indicated by the tincture or charges of the shield." (The italics are mine.)

Now anyone with access to a large collection of heraldic "astrology" can flood me with a mass of quotations to the opposite effect (I can do it myself!), and the layman in the subject will either believe that weight of numbers is sufficient refutation or will abandon the subject in the disgust that these elaborate trivialities often inspire. But it is not weight of numbers which counts, but scholarship. And if there is any value in the testimony of silence, you will find the two most learned heralds of the sixteenth and seventeenth centuries, Father Ménestrier and Camden, Clarenceux King of Arms, serenely free from these vagaries concerning color. No writer of importance during the past fifty years, since the revival of heraldic scholarship, has for a moment entertained them. I remember some years ago looking over a book of the owners' flags in the New York Yacht Club. (Yacht flags, despite their restricted range, have astonishingly much in common with early heraldry, both in their underlying purpose and in the means by which it is attained.) When I came to the flag of the member with whom I was sitting, I asked him why he had chosen green and white. "Oh, merely because I particularly liked the colors—and, besides, they were the colors of my old college club." Just so, I feel, with Father de Varennes, that it is absurd to attribute to our fighting forebears a more delicately complicated psychology than our own. May it not be mere common sense to assume that the first armigerous della Chiesa chose the tinctures he did because he "particu-

[5] *Heraldry British and Foreign.* Vol. I, p. 68.

larly liked" them? Or he may have chosen them, as is in some cases historically demonstrable, simply because they were the livery colors of some more important personage to whom he was in some way attached. And a cadet, before the invention of the comparatively modern "brisures" or "differences" of small added charges (labels, mullets, etc.), obliged to "difference" his shield from that of his senior kinsman, had the choice (and the same practice has obtained in Scottish heraldry up to comparatively recent times) of changing either the principal charge or the tinctures. Not wishing to change so expressive a rebus as the *chiesa,* he would certainly change the tinctures, without this alteration at all necessarily involving a spiritual variation from the family type. In short, considering this early practice, of which we now have endless data, when one theory does not square with common sense and the other does, we have two possible conclusions: first, that either our forebears were devoid of common sense or heraldry certainly was; second, that our practical theory is the correct one.

One final point in regard to the tinctures of the Papal arms. It will be noted that much of the silver church impinges on the gold field and that much of the red roof impinges on the blue: metal on metal and color on color. "False heraldry!" will at once exclaim those amateurs whose knowledge is limited to that of the popular heraldic "manuals". But these manuals bear the same relation to the great practice of heraldry as do primers to the highly flexible literature of a language: they may be sound as far as they go, but they do not go very far. It is a commonplace of heraldry that when the field is equally compounded of color and metal, the charges may be either of metal or of color; also that the accessories of charges, such as the tongues and claws of animals, the coronets with which figures are often crowned, etc., etc., are exempt from this elementary rule. To give illustrative examples would be to fill a volume. There is therefore no false heraldry on the Papal arms; and indeed the whole series, from Lucius II down, has been singularly free from this.

[TO BE CONCLUDED.]

PIERRE DE CHAIGNON LA ROSE.

Cambridge, Mass.

THE CHURCH AND MODERN SPIRITISM.

IT cannot be denied that the question of Spiritism is forcing itself every year more and more upon the public mind, and a belief in the reality of its phenomena is on the increase amongst honest and intelligent persons. Spiritism, which is the more proper term, differs from spiritualism, inasmuch as it avoids confusing the doctrine of Spiritists with the philosophical doctrine that stands opposed to materialism. Spirit life is in the activities of a pure spirit; spiritual life may be found in the activities that are bodily activities. Spiritual life is found in man only. A spirit's life may be a holy or an unholy one, but it can not be called a spiritual life. There is no spiritual life after the separation between soul and body; it will be merely spirit-life, holy or unholy, happy or unhappy. Hence, to avoid confusion, the terms spiritism, spiritists, and spiritual are here used.

Spiritism is nothing else than the belief that departed spirits hold systematic communication with mortals by means of physical phenomena, commonly manifested through a person of special susceptibility called a medium. The steady influence of time and progress has brought a certain type of facts in human experience into respectable recognition, and by patient and courageous effort the movement to investigate has been justified. The interest of the average human mind in the immortality of the soul, and the allegations that there were numerous facts to prove a future life, offered an opportunity to investigate the matter even scientifically; so that a mine has been opened, which, if it does not supply all that human nature hopes, will certainly extend the boundaries of knowledge. True Spiritism indubitably affords, and in all probability will continue to afford, an abundant and legitimate field for the satirist of human folly, but in late years its substantial reality has been so far admitted that ridicule is no longer the temper of any except those who have refused to investigate. The present phase is but a revival, in modern form, of what has been known and practised in every age of the world's history. The auguries and omens of the ancient Romans, the pythonism of Greece, the astrology, pyromancy and necromancy of the Middle Ages were but precursors of modern Spiritism.

The sceptical movement affecting the belief in a future life began with the Renaissance and was unconsciously encouraged by the Protestant Reformation, which did not at first fully realize the tendencies that it had turned loose. The growth of physical science, the progress of chemistry and Darwinian evolution, gave an impulse to scepticism and an impetus to materialism that governed the tendencies of nearly all scientific thought. The mechanical philosophy of Descartes and the pantheistic philosophy of Spinoza, were either the expression or the origin of this new tendency. Modern literature, generally from the period of Locke to that of the Scottish school of philosophy, was characterized by its utter dismissal of the supernatural, until the world seemed a machine wound up by its Author and requiring no further application of His Providence.

But a turn came in the tide of man's thought. The manifestation of spiritual agency, in the heart of scepticism, presented itself in the early days of the French Revolution, when the claims of Mesmer and Cagliostro startled all Europe by affording baffling objects of inquiry for the French Commission that was charged with investigating their pretensions. The disciples of Mesmer continued and propagated his system of animal magnetism and certain French "mystics" from this period onward claimed that magnetized persons held intercourse with disembodied spirits. In Germany from the beginning of the nineteenth century many investigators record instances of thought reading and clairvoyance, which at first were considered to belong to animal magnetism but were soon associated with the spirit world. J. H. Jung Stilling and Justinus Kerner were leaders in this school of thought. The former asserted that the soul can be liberated from the body, whilst the body itself remains in a state of trance, and this theory was accepted by many Continental spiritists and even found favor with Ravail (better known under the sobriquet of Allen Kardee), the greatest authority on Spiritism in France. But about 1847, incidents of a description new to this generation were heard of in America, which reserves for this country the appellation of the hotbed and nursery of this strange system. There are those who remember how the revelations of the Fox family at Hydesville, New York, in 1848

sent the news of the discovery throughout the world and constituted it a systematic belief and practice. Certain mysterious disturbances were heard in their home. After a time they responded to a challenge and gave back the precise number of raps asked for, so that communication was established with what seemed an intelligent agency. The communications delivered were to the effect that a peddler named Ryan had been murdered in the house, and the low rapping of the peddler's spirit bids to become more historic than the eternal monologue of the well-known Hamlet or the drawbridge of the Castle of Elsinore. The family having removed to Rochester, the raps accompanied them, whence the term "Rochester Knockings" came to be used. The experiment succeeded perfectly, and unlocked the mystery of "spirit-rapping", which has since grown into a regular system.

About this time an illiterate youth of Poughkeepsie, New York, named Andrew Jackson Davis, while in a mesmeric trance dictated a series of lectures in correct and elegant language, and in spite of many gross errors showed a wonderful power of philosophic argument and a profound knowledge of chemistry and astronomy. In his revelations he suggested the existence of an eighth planet which was afterward discovered from the calculations of Adams and Leverrier. These lectures were published under the title of *The Principles of Nature, the Divine Revelation, and a Voice of Mankind.* A few years later an American or rather a Scotch youth, named Daniel Dunglas Home, became conspicuous and attained still greater celebrity as a medium in London and Paris. He achieved a widespread reputation, especially for his materialization, levitation, and other phenomena, far surpassing the previous manifestations of ordinary mediums. He went abroad and gave exhibitions before Napoleon III in Paris and Alexander II in St. Petersburg, and both emperors were so fascinated by his work that they gave him large presents in jewels and money. His marvelous powers deserted him when in 1856 he was received into the Catholic Church, but unfortunately for himself he relapsed into his mediumistic practices. Contemporary with Home, many others in Europe and America had obtained equal celebrity for materializing manifestations, and especially for the materialization of spirit-forms identical in appearance with those of deceased persons.

The physical phenomena most common, such as the movement of furniture, the sounding and playing of musical instruments by an invisible power, were at first of an unvaried nature. Later on came the appearance and disappearance of objects in closed rooms without any visible agency to convey them. Objects are raised into the air by supposed supernatural means. Mr. Crookes, the eminent chemist, testified that he witnessed the famous medium Home three times elevated above the floor of the room. At least a hundred similar cases are related of Mr. Home by reputable persons who saw them. Phantoms are made to appear; sometimes visible to the medium alone, at other times seen and touched by all present, and even successfully photographed. The psychical phenomena are still more startling. To this class belong table-rapping in answer to questions; direct spirit writing and oral communications made by the medium while in a state of trance; the diagnosing of secret maladies; the reading of concealed writing; the phenomena of psychometry, by which is designated the power of accurately tracing the origin, mode of manufacture, and general association of some specific article; the descriptions of the spirit world and communications with the dead. At times an invisible power took possession of the mediums and made them discourse on art and sciences of which they were totally ignorant, as in the case of Mr. Davis; or they told of events occurring at a distance, read aloud the thoughts of the bystanders, and spoke one unknown language after another. The eminent jurist, Judge Edmonds of New York, publicly testified that his own daughter, after becoming a medium, spoke foreign languages of which she was completely ignorant. "She knows no language," he says, "but her own, and a little smattering of boarding-school French; yet she has spoken in nine or ten different languages, often for an hour at a time with the ease and fluency of a native." To sum up, it is but fair to put the case of Spiritism as it is given by its most eminent supporter, Mr. Alfred Russel Wallace, the distinguished naturalist, in his own words as near as possible: "In almost every case the medium is a person who in his youth sees visions or hears voices, which often communicate knowledge of distant, and sometimes future events, quite unknown to himself and family. Following

such phenomena, apparently to attract the attention of other persons, noises usually occur, voices are heard, or musical sounds. Then follow movements of material objects, sometimes visibly, sometimes in the dark, shown only by the result. Rooms are shaken, and even houses. Bells ring violently without material cause. Flowers, fruit, and other objects are brought into closed apartments, at times, of a kind ordered by those present. The medium is fastened by knots, which plainly he cannot have tied himself, or is bound by other people, and almost immediately released, though the ends of the cords are placed out of his reach. Knots again are tied on an endless cord, in a manner impossible by a human agency. Music is played on closed pianos, or accordions held in one hand by the medium or a spectator, or on tambourines as they float through the air. Writing occurs on papers held or thrown under the table, or placed in locked drawers, or between two slates hinged or fastened together, or on the slates themselves, often in answer to questions spoken or written, but unknown to the medium. In the same way, drawings are produced, of an effective kind, without any possibility of human intervention, on slates or paper, with pencils or colored crayon, in water colors, and by one medium in oil, on cards marked privately, done with extraordinary rapidity in the dark, and presented with the paint still wet. Tables are lifted by some invisible power, or tilted to an angle of nearly forty-five degrees, without glasses falling off their polished surface. The human body is itself levitated or raised from the ground completely. D. D. Home, and it is asserted other mediums, neutralized the action of fire, stirring up with his naked hands the live coals in a glowing grate, and moving his face among them as if bathing it in water. Lord Lindsay (now the Earl of Crawford) had a red-hot cinder placed in his hand, without pain or injury, though it scorched his face when held near. He also saw a red-hot coal put on the head of Mr. S. C. Hall, and left there, with his white hair drawn up over it innocuously. More extraordinary still, and more remote from normal human power, is the production of visible, tangible hands, which lift objects, and write, and then dissolve away; of faces and whole figures under conditions which render fraud impossible. Visible and invisible phantoms have been photo-

graphed by experts above suspicion. Hands, feet and faces of these phantom forms have made impressions on melted paraffine in such a way as to put trickery on the part of the medium out of the question."

The sequel is the history of the triumphs of Spiritism. Like an epidemic it spread from the Atlantic to the Pacific. In 1854 a petition signed by fifteen thousand citizens was presented to Congress, asking that a committee of competent men be appointed to examine into the claims of Spiritism, which threatened to revolutionize religion, philosophy, and natural science, if not also the very foundations of human society and government. Under the action of such excitement, the new sect in eight years numbered in America alone no fewer than two million and a half and in 1860 they turned the Presidential election. It is estimated that its adherents throughout the world to-day reach twenty million. The daily press and periodicals of Europe championed its cause until men of all classes and degrees of education, doctors, clergymen, professors of science, lawyers, judges, and eminent politicians were drawn into the movement. Among the many publicly well-known men convinced of the reality of the main phenomena of Spiritism, the following are mentioned: George Bancroft, the great American historian; Horace Greeley, Robert Dale, Nathaniel Tallmadge, Robert Hare, Longfellow, Bryant, Cooper, William James, James Hyslop, the Anglican Archbishop Whately, Lord Lytton, Gladstone, Wallace, the English writers Thackeray, Trollope, Howitt, Hall; Varley, the great electrician, and Sir Oliver Lodge. In France, Germany and other countries, men of similar national repute have openly declared their convictions of the reality of the main phenomena. The reader who wishes to pursue the history of modern Spiritism further should consult Podmore's *Modern Spiritualism*; Myer's *Human Personality and its Survival of Bodily Death*; Gurney's *Phantasms of the Living*; Hudson's *Psychic Phenomena*, and *Glimpses of the Supernatural*, edited by Frederic George Lee.

That the history of modern Spiritism is interwoven with delusions, trickery and fraud, is beyond a doubt. From the Fox girls in 1851 down to Eusapia Paladino in our own day, almost all have been detected in fraud, but there does exist

evidence for the genuineness of the physical phenomena which deserves serious consideration. "To deny the evidence," says Brownson, "is impossible without discrediting all human testimony; to regard them as jugglery or fraud practised by the mediums and those associated with them seems equally impossible." One thing we cannot deny, that there remains a residuum of objective phenomena that has to be accounted for.

The large body of facts, whether true or false, has suggested to an anxious race the occurrence at least of sporadic communications with spirits of some kind. It became nothing less than at attack on the groundwork of materialism, and the gods of that creed did not hesitate to look the old enemy clothed with new power squarely in the face. They saw it was a duty to sit in judgment on the cause of Spiritism. The case was tried not only in America, but in France, Germany, and England, with the result that the greatest materialists of the day, from being judges became its ablest advocates, until Spiritism tripled its power from the ranks of its conquered adversaries. Men distinguished in science, literature, and the learned profession, whose tendency was the cultivation of all germs foreign to the philosophy of the day, were forced to acknowledge that the phenomena were not only real but inexplicable by any known law. Professor De Morgan says: "I am perfectly convinced that I have both seen and heard, in a manner which should render unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me." Edwin Arnold speaks to the same effect: "I regard many of the manifestations as genuine, undeniable and inexplicable by any known law or any collusion, arrangement, or deception of the senses." In this scientific twentieth century, learned men are beginning to admit that Spiritism, call it what you will, though overrun, as ever, with trickery and delusion, is for all that no non-entity but a long ignored reality. True, many of those who go farthest in their recognition of the genuineness of the phenomena do not attribute them to spirits; not that they necessarily disbelieve in the existence of spirits; but the idea of their possible interference in phenomena which they have to consider exercises a disturbing influence upon all their

calculations. They are haunted with the notion that, by admitting the spirit hypothesis they are contributing to the inauguration of an era of disastrous reaction. And so, forgetting that the spirit hypothesis in no wise excludes the operation of physical and psychic conditions, they insist upon every indication of such conditions as though they were the key to everything and there were no indications of any other agency.

At the present moment the chief hypothesis laid down by modern scientists is that of subjective mind, called also subconsciousness or subliminal mind. They claim that below and beyond the waking consciousness there lies in every individual a fund of psychical energy which is habitually dormant but which manifests itself to the usually active self on stimulation or suggestion, spontaneously as in dreams or artificially as in the hypnotic state. It is a matter of common knowledge that in the hypnotic and other forms of sleep, in delirium, madness, and other abnormal conditions, the most illiterate persons exhibit knowledge and mental ability quite beyond the capacity of their ordinary waking hours. They will discourse on many themes with the acuteness of a philosopher and the eloquence of an orator. While one cannot reason inductively, he acts the part suggested to him and follows it logically with a shrewdness that is simply startling. Though this theory is much advanced, it is far from being universally accepted by those who have gone into the matter critically. If by a subliminal self is meant not a distinct entity, the acceptance of the theory cannot meet with any difficulty. It contains nothing substantially different from the old Aristotelian doctrine of the soul as the "substantial form" of the body, as developed by neo-scholastic writers; but if the upholders of the theory assume that this kind of subliminal self is a separate personality distinct from the normal one, and operating on lines distinctly different from it, then it is directly contrary to what Catholic theology teaches on the essential oneness of the human personality.

Closely allied with the hypothesis of subconsciousness is that of mental telepathy. It is the explanation of spiritistic information which the opponents of Spiritism have generally preferred. To give the theory a standing it should be shown that our wills possess and exercise direct control over the

means, the matter, the fluid, call it what you will, that transmits the "thought waves" from the mind of the originator to the mind of the recipient. It would have to obey our wills, take the direction intended and find its resting-place. To do this it would be necessary that the subtile fluid should be an extension of ourselves, the will being powerless as regards outside matter. Some assume the existence of "ether" emanating from the brain and going in the direction of the person to whom attention is directed; others maintain that minute particles of brain matter are projected from the brain of the communicator to the brain of the recipient. These theories assume that, at the command of the will, the brain and other organs are set in motion to exercise an extremely subtile fluid, intrinsically conjoined with our body, so that it can receive and communicate at will any thought of our mind that may impress itself upon it. But supposing it was a part of ourselves, would this "fluid" be capable of receiving the impressions of our thought in the same way in which our brain receives them, and would it be able to excite similar thoughts in the brain of the recipient? We cannot grant such a possibility; "for as those impressions or mental images are *vital* images, they are principles of knowledge only for the person in whom they originate". In order that the "waves" emanating from the brain should produce a corresponding thought or impression in another brain it would be necessary for them to act in some conventional manner, just as writing operates as a conventional sign between friends at a distance from each other. Mental telepathy cannot be taken as an established hypothesis; even our own philosopher and spiritistic experimenter Mr. Hyslop claims that "the scientific world has not generally accepted it with any assurance as yet, and even where it is accepted there is no knowledge of its laws and conditions".

The hypothesis laid down by modern spiritists and increasingly adopted by science both for its simplicity and apparent suitability to explain all the phenomena is that the spirits of the dead or discarnate spirits are habitually in communication with us through the agencies of sensitives or mediums. Can discarnate spirits then communicate their thoughts to us? To do so they should use the medium of our imagination, inas-

much as we are naturally led by those sensible images to the knowledge of truth; but a discarnate soul has no power over our imagination, for matter is no longer subject to its sway. The soul has no power of even moving bodies to which it is not substantially united. In this life it can move the limbs of its own body as long as they are quickened by its presence, essence, and power, but it ceases to do so if those limbs wither or are cut away from it. Neither can human beings communicate their thoughts to departed souls, for as our means of communication are by sensible signs, such as speech, writing, gesticulation, and the like, these signs are wholly unconnected with the new condition of the disembodied soul and our thoughts to them are a closed book. If, then, the discarnate soul has no power over the elements of matter, what are we to say of the phenomena taking place at spiritistic seances? We must naturally conclude that such manifestations cannot possibly be attributed to the agency of disembodied souls and hence we are still at sea as regards that supernormal power, and the claims of Spiritism, that it furnishes an incontestable proof of immortality, fall to the ground. If materialists by their scientific experiments are led to believe with conviction in the reality of spiritistic phenomena, and thence to believe in the spiritual principle in themselves, or the human soul that survives the body, they are not equally justified in attributing the phenomena to such human spirits without better evidence of identification. It is acknowledged on all hands that the supernormal power or spirits can assume any outward form or appearance at will. What means, then, have we or can we have of identifying the individual impersonated by the pretended spirits? The spirit of the person may be simulated as well as his voice, features, form, or anything else characteristic of him. Spiritism, then, contrary to the teachings of its advocates, proves neither that the dead live again nor that the spirit survives the body, for they cannot prove that the supernormal power is a discarnate spirit. Mr. Raupert in his *Modern Spiritism* brings forward five objections against the spiritistic theory of disembodied spirits: 1. the difficulty, if not impossibility, of satisfactorily establishing identity; 2. the known love of personation on the part of the manifesting intelligences; 3, the general moral character of

the manifesting intelligences; 4. the general effect of spiritistic practices upon the sensitive and the investigators; 5. the contradictory teachings given by the intelligences. When fully and fairly tested by its own evidences it would seem impossible to think of the dead as the originators of those mysterious communications and the moral and intellectual effects resulting from them.

I may say that a Catholic may enter into an examination of these phenomena with a free and open mind. The Church has reduced Spiritism, in the true sense of the word, to a regular science. She has been observing now for two thousand years the relations that are permitted to exist between the spirit world and that of nature, and it is therefore no wonder that no other institution is in possession of such an accumulation of facts upon the subject. There is no phenomena of the present day that does not find a parallel in her experience from the ascents of Simon Magus to those of Mr. Home. We have it on Divine authority that signs will be shown and wonders worked by false Christs and false prophets, so impressive as to deceive even the elect. She knows that "deceiving spirits" can imitate the miracles of God up to a certain point, as in the case of Jannes and Jambres. Hamlet knew his theology when he wrote:

> The spirit that I have seen
> Maybe the devil: and the devil hath power
> To assume a pleasing shape: yes, and perhaps
> Out of my weakness and my melancholy,
> As he is very potent with such spirits,
> Abuses me to damn me.

The Church has not officially pronounced judgment upon the phenomena of Spiritism, as to whether they are real facts or not; but she has undoubtedly proclaimed the evoking of spirits, consulting them or holding communication with them, to be unlawful, and she forbids such practices to her children in the most positive manner. Her doctrines concerning the existence and nature of the spirit world are clearly defined. The Vatican Council, repeating and confirming the words of the Fourth Lateran Council, declares: "The true God alone . . . at once from the beginning of time created out of nothing, both creatures, the spiritual and the corporal, to wit: the angelic and

the mundane, and then the human, as a common nature constituted of spirit and body." It would be against the decrees of the Church to maintain, with the Sadducees of old or the materialists of our own day, that there are no angels, or with the Anabaptists that they are the mere outward manifestations of the energy of God, or with Spiritists that they are nothing distinct from the departed souls of men. In spirit-rapping, theologians draw a sharp line of distinction between the phenomena that may be caused by the action of physical forces and the answers which presume the intervention of intelligent beings or agents. The latter are known to be of so scandalous and blasphemous a nature that they cannot be ascribed to the agency of sainted souls or the angels of God, not "spirits of health" but "goblins damned", and no human being can knowingly enter even into an implicit compact with such agencies without first making himself guilty of the grievous sin of divination. Father Gury in his compendium of Moral Theology expresses the mind of the Church relative to Spiritism when he writes: "In fact, whatever may be the case as regards the simple movement of the tables, which, perhaps, strictly speaking, may be physical, if only it does not take place by a command of the will, the other effects, so stupendous, can be attributed to an intelligent cause only, but by no means to the powers of nature. For do persons propose questions to a wooden or a marble altar or expect answers from it? Not at all. Nobody is so foolish as that. There is now a general belief that it is the spirits who move the tables and who are, therefore, called *rapping spirits*. Now these spirits cannot be good spirits; for it would assuredly be blasphemous to say that the angels or saints in heaven take part in the frivolous entertainments of men, share in their silly games and gratify their idle curiosity. It would also be utterly impious to say that God, who abhors divination, and has therefore strictly forbidden it, allows the denizens of heaven to take part in it. Spirits of this sort must therefore be called evil spirits, accursed of God forever, who are continually laying snares for men. Plainly it is wrong to traffic with evil spirits, to invoke them with earnest entreaty, and in this way to do them honor. Is not this the crime of divination which has been forbidden by God as a great abomination?"

Space will not allow us to discuss the nature and existence of the angels. Suffice it to say that the Church teaches that they exist, and are of two classes, the good and the bad. It is the teaching of the ancient philosophers, such as Socrates and Plato, as well as the Fathers and the Doctors of the Church, that the physical order of the universe, together with the different material parts, is immediately subject to the power of spiritual beings. They cannot create matter, but they can to a certain extent alter bodies and move them from place to place. They can by the use of proper means produce the most wonderful optical effects, and without the use of any instrument discourse sweet music. They can gather clouds and cause thunder and lightning; make pencils write intelligent sentences; and suspend to a certain degree the functions of life. They can combine the elements of matter, by ingenious contrivances, into a human or animal body, and since they have a thorough knowledge of every individual's form and peculiar characteristics, whether living or dead, they can reproduce the appearance of these individuals so as to lead their acquaintances to mistake them for the real persons. They have the same power over man as over matter. They can lift or transfer him to any place desired, as in the case of Habacuc to Babylon, and make use of his limbs for their own purpose, as in possession or obsession. They can illuminate our intellect by suggestion, or present images to our imagination, in such an alluring form as to entice us to strive after their possession. While they cannot act upon our will in such a way as to infallibly induce us to obey their bidding, they can excite in us violent emotions, such as love, hatred, anger, and the like, that indirectly effect our will. They can by artful tricks make man give up his secret, or induce him to give some external sign wherein their power at once reads the mystery; but they have no direct ability over the soul to seize its hidden thought. If evil, they can visit us with sickness, and then by ceasing their maleficent influence, restore us to health, as Tertullian says, by the application of remedies quite new or contrary to those in use, thus simulating a miracle by bringing about what seems to be a perfect cure. But it may be asked, how is it that an angel knows all the material phenomena of this world and can use such power, whereas a disembodied

soul cannot, since they are similar to angelic beings? Human souls come to the knowledge of material objects and particular phenomena during earthly life, through the application of their sensitive faculties, and through the powers of abstraction of their intellect they know general principles. When the soul is separated from the body it is no longer capable of perceiving particular objects except in so far as God infuses into it general images. Angels, on the contrary, never depend on sensible objects for their knowledge, for they receive at their creation images or mind pictures from God, which represent external objects, and by reason of their superiority apprehend by their intellect both the general principles and material objects together with their particular phenomena.

It does not follow from this power that angels work miracles. It is only when they act as God's ministers that their works are miraculous and supernatural; when they act on their own accord they are preternatural. But good angels never display their power in this material world except at God's bidding and hence their visible interventions are miracles, while the intervention of evil angels does not surpass the natural order, unless they are compelled to act by God's command, as they sometimes are.

From this knowledge of angelic power, if we examine one by one the phenomena that have occurred at spiritistic seances, we will readily acknowledge that there is not one of them, whether mechanical, physiological, intellectual, that cannot be attributed to the instrumentality of angels, good or evil, and to them these effects may be safely accounted as an adequate cause. That the good angels have no part in spiritistic seances is self-evident. The sole purpose of the phenomena is to attract attention, cause surprise or fear. It would be an impiety to suppose that good angels would lend themselves to childish, meaningless, degrading scenes and acts, whose principle object is to support a system opposed to Divine revelation. They are compelled to be the slaves of cataleptic mediums. They are permitted to make a revelation that is a web of falsehoods and contradictions. Their ethical doctrines are as bad as can be imagined, and the morals of the advanced spiritists are not always above reproach. Whenever Spiritism has found itself unrestrained, it has broken out into disgrace-

ful scenes. The Mountain Cove, the Kiantone Movement, the new Motive Power, the Order of Patriarchs, the Sacred Order of Unionists, and last and worst the Arkansas Angelites, are well-known specimens of fully developed spiritistic immorality. When crucial tests are applied and the spirits are challenged, they are frequently compelled to admit that they are fraudulently personating the dead. One "control" in a certain case, reported in the *Psychical Research Journal,* ultimately admitted that "it had personated all the alleged communications". We learn nothing from those revelations and we are not surprised that the gibbering ghosts of the seances are contented to be received and treated, even by their friends, as the scum of the spirit-world. "By their fruits you shall know them." Spiritists themselves warn us that the spirits that communicate with us are mostly of the lower orders, mostly of an evil disposition, mischievous and wicked, and as prone to deceive us as our weakest brethren in the flesh. Thus, to quote Mr. Stainton Moses, the great English spiritist, we meet "vain creatures strutting in borrowed plumes, Shakespeares who cannot spell, Bacons who cannot convey conservative ideas; whilst, others, who are really actors of excellence, play their part for a time with skill. The free use made of names great and honored amongst men is one of the most conspicuous of signs, especially when we find, as is too frequently the case, that they are made the sponsors of pretensions, nonsense, bombastic platitude, or egregious twaddle; still more so when their claims put forward break down on the simplest examination". Bearing in mind the words of St. John (I, 4: 1): "Believe not every spirit; but try the spirits whether they be of God; because many false prophets are gone out into the world", to the true Christian the probable solution is that the phenomena must be the work of those fallen angels, who in our day have substituted these manifestations for the old well-known devices.

While the disembodied souls can, and do by a special favor from God, communicate through the intervention of angels, since they know the state of the soul after death, yet spiritistic manifestations cannot be attributed to good angels, who are above being subservient to man's frivolity and vain curiosity. Neither is it admissible that souls of the blessed would utilize

evil spirits to represent them, especially in meetings marked with such silly performances. There is nothing repugnant in the idea that damned souls, who share the company of evil spirits, would use these spirits by God's permission to act as mediators in manifesting to us their thoughts and desires; but it would be erroneous to conclude, since the evil spirits pretended to represent a particular soul, that such a soul was numbered amongst the lost. It is the custom of evil spirits to lie; it is well to bear this in mind and not be misled, for these manifestations are sheer deceit and fraud from beginning to end.

Having thus inquired into some of the sources of spiritistic phenomena, in the absence of further knowledge, we must conclude that they are not due to God, nor to the action of good angels, nor to disembodied souls, whether saved or lost. This being so, it behooves us to shun practices that expose us to so many dangers of soul and body. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11). The physical and moral effects are too obvious to need further indication. "Ten thousand people are at present confined in lunatic asylums on account of having tampered with the preternatural," says Dr. Winslow in his book, *Spiritualistic Madness*. The end and object of Spiritism is to establish a creed in opposition to Christianity. When Bacon wrote his *Instauratio Magna* he proclaimed the general victory of observation and experiment in every department of human study save one. The realm of Divine thought he left to authority and faith. Spiritism proclaims that this great exception need no longer be made, "that there now exists an incipient method of getting at this divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The authority of creeds and churches will thus be replaced by the authority of observance and experience. The impulse of faith will resolve itself into a reasoned and resolute imagination bent upon raising even higher than now the highest ideals of man". The Church points out the anti-Christian character of spiritistic teachings and characterizes them as an attempt to revive paganism and necromancy. The Congregation of the Inquisition, 25 June, 1840, decreed: "Where all

error, sorcery and invocation of the demon, implicit or explicit, is excluded, the mere use of physical means which are otherwise lawful, is not morally forbidden, provided it does not aim at unlawful or evil results. But the application of purely physical principles and means to things or effects that are not really supernatural, in order to explain these on physical grounds, is nothing less than unlawful and heretical deception." This decision was reiterated on 28 July, 1847, and a further decree was issued 30 July, 1856, and the Holy Office on 30 March, 1898, condemns spiritistic practices even though intercourse with evil spirits be excluded and communications sought with good spirits only. God has not given *irresponsible spirits* to man for his guidance, but the one true Church against which the Powers of Darkness will not prevail. In the light of this Church alone we may safely, as far as is permitted to us mortals, examine into the mysteries of the unseen universe, which, according to the designs of Providence, are still shrouded in deep mystery before us. "Now we see through a glass in a dark manner; then face to face. Now I know in part, but then I shall know even as I am known." [1]

WILLIAM LEEN.

Farley, Iowa.

THE PRIEST IN FICTION.

II.

SINCE the old saying still holds, "Once a Catholic, always a Catholic", and since the recalcitrant member has only to repent himself sincerely and be received again, we must for the present class ex-Catholics as Catholics. Also, in this purely literary division, it is well to note that these persons are in an intermediate position. There are, we shall say, two requisites for a true representation of the priest-character in fiction: information and sympathy. Most Protestant novelists have neither; most Catholic novelists have both. But this group of partial Catholics may seem to have the information and usually to lack the sympathy. So, as far as facts are con-

[1] I Cor. 13:12.

cerned, we must class them with the Catholic authors—aside from the ecclesiastical reason furnished above; and as far as intent and purpose in interpretation are concerned, we must class them with the Protestant authors. That is why I insert the consideration of these books here, as a natural transition point from Protestant to Catholic.

The problem, then, almost never arises as to the facts. It is merely a question of intention and of method. We may instance George Moore, who in *Celibates*[1] speaks of Mildred Lawson's "perversion to Rome". There is *The Priest: "A Tale of Modernism in New England"*,[2] by the exciting gentleman who is now assistant to a Unitarian minister here in New York. There is the active propaganda of Gerald O'Donovan in *Father Ralph* and in this year's *Waiting*. Also we must mention the Philippine stories by José Rizal, *The Social Cancer* and *The Reign of Greed*;[3] and *The Pope's Green Island* and *The Plough and the Cross,* by William Patrick O'Ryan.[4] In the first of these two articles I mentioned the fact that the love for a woman causes priestly apostacy in a majority of these fictional instances. This holds true for *The Priest,* but the significance of the book is greater than that. It stands as a symposium of variant degrees of Catholicism. Ever since Mrs. Humphrey Ward wrote *Helbeck of Bannisdale,*[5] which is really a far more distinctive work, for our study, even than her notorious *Robert Elsmere,*[6] people have begun to realize the value for novelistic purposes of disagreeing clergymen as forming points of contrast and as furnishing discordant ideals. Now, that is the method of these books just mentioned. The various writers, most of them apostates, have seen fit to attack the Catholic Church by attacking the priests and the priestly opinions; and they have attacked the priests by picturing to the clerical disadvantage other priests with "advanced" ideas. The implication always is that the usual priest is undesirable, and that the unusual and

[1] Brentano's, New York.
[2] Sherman, French & Co., Boston.
[3] The World Book Co., Yonkers, N. Y.
[4] The Aryan Theosophical Press, Point Loma, California.
[5] The Macmillan Co., New York.
[6] The Macmillan Co., New York.

"rebellious" priest is desirable. It is a very pernicious form of attack, since a premium is put on disobedience and disloyalty, on anything *new*. It is a particularly pernicious form of attack since "the reading public"—if there is any such thing—is invariably informed that the author "was once a priest himself and therefore knows what he is talking about".

Now it so happens that, in my mind, the best reason why we should put no trust in the faithfulness of the picture lies in the very fact that the author "was once a priest himself". It is a strange fact, but undoubtedly a true one, that the man who leaves a Protestant Church and becomes a convert to Catholicism is always moved by a sincere and deep love for that to which he comes, and that the man who "leaves" the Catholic Faith and takes up with any one of the more than six hundred brands of Protestantism, seems to express chiefly, not a love for that which he embraces, but a bitterness and hatred toward that which he leaves. I have seen this simple rule of religious psychology borne out a hundred times at least. And, if we are willing to accept this rule as a law, we have the best reason in the world why the ex-Catholic, and certainly the apostate priest, scarcely ever bears any but worthless, colored, and prejudiced testimony.

Why do I speak of "testimony"? I speak of testimony because I believe that the historical novel has done a great harm. It has not only given novel readers a view of certain historical characters, personages, and events that is quite wrong, and has hurt fiction by over-decoration and a too assiduous attention to detail; but it has put people into a lazy way of depending upon fiction for fact. Washington Irving has already been responsible for one such imposition.[7] Many are the school girls who know that excellent man Robert Dudley, Earl of Leicester, only through Scott's *Kenilworth,* and many the boys who know Richard Cœur de Lion and Haroun-al-Raschid only through *Ivanhoe* and *The Talisman.* Not to speak of the grown men and women who accept George Eliot's picture of Savonarola as true fifteenth-century portraiture, rather than evangelical nineteenth. The novelist makes things seem so real that men are deceived, if not in the specific fact, at least

[7] Cf. July number, p. 31.

in the general impression. I shall never forget my amazement when I heard a Catholic friend speak highly of Hawthorne's *Marble Faun.*

That is why we should be careful to watch the modern novels and to condemn where condemnation is needed, especially where the seeming authority of a printed book masquerades under an assumed authenticity because the author "was once a priest himself".

I was sitting in my room writing letters the other day when a friend came in. He happened to see the crucifix on my wall. He looked at it a moment and then said, "You know, I never did see much to the Catholic Church". I replied that neither did I, till I took the trouble to inform myself about it. During the conversation that followed there was brought home to me more clearly than ever before the fact that the great majority of people outside the Church know nothing about it. How then shall they be informed? Certainly not by apostates and bitter ex-Catholics! Even if we cannot bring it about that these Protestants shall be properly informed, we must at least see to it that they are not misinformed. They may perhaps be best indicated by a quotation from *America*:

> Throughout the country, but particularly in the remote districts, there are thousands of Protestant men and women who are doing their best to serve God in spirit and in truth, and to live in peace and concord with their neighbors. From childhood, many of these men and women have been taught to hate, not the Catholic Church, but that monster of iniquity which they conceive to be the Catholic Church. Years of prejudice have culminated in a kind of insanity. It is impossible for them to see anything good in the Catholic Church. To suffer Catholics to dwell in the same community, is to them an exercise of the highest Christian forbearance. For what they may think or say of the Catholic Church, such persons are hardly responsible. They know not what they do. They fulfill our Lord's prophecy that the day would come when men should believe that they served God in persecuting Christ's followers. Others, again, living in communities where the Catholic Church is almost unknown, regard the Church with simple indifference. They neither love it nor hate it, for they know little or nothing about it.

These people must not be fed on fiction which reviles or makes light of our Faith, for fiction is an insidious teacher.

And, if we take such pains with regard to our separated brethren, shall we not turn a few stones for the sake of our own children? There is one sure and safe road to avoid complications in this respect, and that is to read only books by Catholic authors. It sounds narrow, I know. But the field is broad, for it so happens that some of the most brilliant novelists of the last half-century have been Catholics. We could, if it seemed desirable, make the rest of this article a study of the Catholic novelists. It would be no mean subject. A library of Catholic authors would be a considerable affair: containing Réné Bazin, Monsignor Benson, Paul Bourget, Agnes and Egerton Castle, Joseph Conrad, F. Marion Crawford, Mrs. De La Pasture, Henry Harland, Joel Chandler Harris, Max Pemberton, Henryk Sienkiewicz, Canon P. A. Sheehan, Katherine Cecil Thurston, Jules Verne, and, of course, the unequaled Victor Hugo. A large proportion of these Catholic writers in English are modern contemporaries and this is to be accounted for by two facts. The Irish immigration in America has recently combined with widespread American education to produce a large body of Catholic literary people in this country, and since the passing of the Catholic Emancipation acts in England and the educational acts for Ireland there has been created a wider Catholic reading public in the United Kingdom. A reading public means a literary public, a literary public means that, through emulation, there shall be developed a large number of writers. Thus the Catholic writers have forged to the front. Now, neither of the English-speaking nations could by any stretch of the imagination be called a Catholic country, so it is but natural that these novelists who have hit the popular vein should produce non-religious works. Yet, unfavorable as conditions might have seemed for such a change, there has gradually developed a clear and true Catholic note in the writings of some of these men. Joseph Conrad to the contrary notwithstanding, we may assume that those of our own people who represent life as they see it or imagine it—holding the close distinction between the words "imagine" and "fancy"—that they, I say, should insert priest characters into their novels, for the priest is a part of the daily life of every Catholic.

Take, for example, F. Marion Crawford and Henry Harland. Both achieved great popular success with their fiction. It is peculiarly gratifying, therefore, to find that *Saracinesca, Corleone, Sant'Ilario, Marzio's Crucifix,* and *Don Orsino* have an intimate connexion with religious affairs. Henry Harland, too, as was to be expected of a convert, is always in touch with the Catholic tone, especially in *My Friend Prospero, The Lady Paramount, The Royal End,* and *The Cardinal's Snuff Box.* Perhaps is was the real familiarity of these men with such affairs which brought it about that *Saracinesca* and *The Cardinal's Snuff Box* were, respectively, their greatest successes, since a general knowledge of life as it is lived does not avail so much toward either artistic or popular success as does a sincere and true feeling for a specific detail. We must surely be pleased to find, in these days when love is represented too often as a physical passion, that Henry Harland always emphasizes spiritual rather than profane love. I mean that only a Catholic could have written, in *The Lady Paramount,* that scene where the two principal characters attend Mass together and realize what it signifies to love one another with a pure love, in God. There is all the difference in the world between the way Henry Harland treats such matters—for instance, Cardinal Udeschini, "the little Uncle of the Poor", in *The Cardinal's Snuff Box*—and the way they are treated in Gilbert Parker's novel, *The Right of Way;* in Robert Buchanan's *Father Anthony,*[8] or in the same author's *Heir of Linne.*[9] There is the same wide divergence in interpretation of the Catholic bar against divorce as it is represented in Harland's novel, *The Royal End,* and as it is in Hall Caine's *The Woman Thou Gavest Me,* or in Gerald O'Donovan's *Waiting.* The contrast appears again, in relation to family ties, between Monsignor Benson's *Come Rack! Come Rope!* and Buchanan's *Father Anthony.* It is a matter of sympathy; and I believe that a reading of these novels together would convince any one that only Catholic authors should treat of Catholic matters.

The rule works both ways. Catholic writers should not eschew Catholic incidents, any more than they should hurt their standing by a too narrow point of view as Catholic pro-

[8] G. W. Dillingham & Co., New York.
[9] Rand, McNally & Co., Chicago.

pagandists. No one wants them to go to extremes with a too great zeal; but I do believe that to be natural as novelists they need not neglect their religion entirely. For instance, Agnes and Egerton Castle may be said to have written to a large audience. Yet you may read *The Pride of Jennico,* even *My Merry Rockhurst,* which tells of the times of England's last Catholic monarch, and many others of these writers' many novels and find little or no reference to religion. I mean that, if a Catholic is non-religious, he is non-Catholic. It was, therefore, with pleasure that I took up *The Haunted Heart,*[10] this year's product from the Castles' busy pens, and found the central figure, about which the entire story revolves, an excellent Catholic priest. With the exception of *The Pride of Jennico,* which derives its success largely from its antique flavor and romantic charm, *The Haunted Heart* is their best work. All of which, in the writings of these people, proves that the priest may enter fiction as a good man, human yet natural and restrained.

There is another way of utilizing the priest-character. It has already been referred to in connexion with *The Plough and the Cross* and that anonymous novel, *The Priest.* It was spoken of at length in the first of these articles as a convenient characteristic of *The Gadfly* and *The Eternal City.* The man has taken a long step into the use of priest-characters who distinguishes between different types of priests and balances one over against the other, who uses radicalism and conservatism in politics and in religion to give that dramatic clash of forces which shall make a plot exciting, who frankly steps within the inner circle and writes of Modernism and the Church. We have had pleasant variations in Henry Harland's priest, who was interested chiefly in geology, and the whimsical Cardinal, who took snuff. We have had "higher criticism" in *The Priest.* We have had fine heroism inspiring the priests who walk with fearless courage through the raging pestilence in Manzone's novel, *The Betrothed.*[11] We have had other variations in that fine book, *The Monk's Pardon,*[12] by Raoul de Navery.

[10] D. Appleton & Co., New York.
[11] The Macmillan Co., New York.
[12] Benziger Bros., New York.

The Ivy Hedge,[13] one of this season's novels, will illustrate what I mean. It is an interesting modern symposium in the form of a novel, with quite the contrary lesson to Ernest Poole's book, *The Harbor,* thereby illustrating the difference between the Catholic viewpoint and "the gospel of revolt". People of various views come in contact with one another, Socialists, priests, rich men and poor, women of strength and masculine weaklings. It is a powerful theme, true to life, and bares to the heart the personality of the real humanitarian and of the excitable "reformer". And the loudest does not always love his neighbor most! Then, if we wish to illustrate the same thing within the Church, we refer to *The Saint,*[14] by Antonio Fogazzaro, which deals with the theme of Modernism and an attempt to reform the Church from within.[15] The book was published, we may say, in 1906, before the Papal condemnation of 1907, and the American publishers advertise that it has been put on the "Index". As a thorough antidote to these free opinions, there is *Out of Due Time,*[16] by Mrs. Wilfrid Ward, published the same year of stress, 1906. This last is an English rather than an Italian story, as the writer is English rather than Italian, and shows the wisdom of resisting these ill-advised attempts to bring Catholicism "up to date". It is of supreme importance that the book bears on its title page the following quotation from Fogazzaro himself, "La modernità e buona ma l'eterno e migliore". The title of Mrs. Wilfrid Ward's novel tells the rest: the story is interesting as showing the necessity of balance and clear-headed foresight in dealing with wild and tentative theories which their supporters wish accepted as proved truths "out of due time". A deep lesson may be gained by any modern-minded person who cares to read the book. These books which deal with the conflict of theories had their proto-type in D'Israeli's *Lothaire* and in Newman's splendid *Loss and Gain: The Story of a Convert.*[17] It is to be expected that these things may be made the subject of novels, but it is well to know something

[13] Benziger Bros., New York.

[14] G. P. Putnam's Sons, New York.

[15] Cf. "A Saint in Fiction," by Virginia M. Crawford, in *The Fortnightly Review,* April, 1906.

[16] Longmans, Green & Co., New York.

[17] Longmans, Green & Co., New York.

of the writer's prejudices or opinions before we begin. Priests play no small part in them and we ought to remember that disrespect toward our priesthood should not be tolerated in our reading material.

As we pass from the novels by Catholic laymen to those by members of the Catholic clergy, we pause for a moment to take a view of two or three older books. If Henryk Sienkiewicz could write *Quo Vadis,* and F. Marion Crawford *Via Crucis,* Cardinal Newman could tell a tale of the historic Church in *Callista,* and Cardinal Wiseman in *Fabiola.* It has long been a matter of comment that in England, in Ireland, and in America there are distinct groups of Catholic *littérateurs.* I refer particularly to Mrs. Wilfrid Ward, to Padraic Colum, and to Mr. Kilmer. Christian Reid and Father Finn could always be depended on for distinctly Catholic stories. There is Katharine Tynan, whose newest novel, *The Curse of Castle Eagle,*[18] though without a priest-character, is purely Catholic in tone. There is Réné Bazin, the gifted Frenchman whose three novels, *The Nun, The Barrier,* and *The Redemption,*[19] form a remarkably pleasing collection of very readable and very valuable stories. Least of all, should we forget Leslie Moore, this year's new romancer, who writes frankly as a Catholic and with a charm of universal appeal.[20] If these laymen can do this, what shall we have to say of the penmen among our clergy?

A writer in the *Catholic World*[21] went so far as to declare that the priesthood is so removed from ordinary standards and considerations as not to be a subject for artistic consideration and interpretation in novel form. That critic had just been reading some very objectionable books and so he made his statements a bit strong. We are led to wonder if he would object to a novel by a priest, the one person of all persons whom everyone must admit to be qualified to talk and write of the priesthood. We take up next in order, then, the two best known modern writers of Catholic fiction: Canon P. A. Sheehan and Monsignor Benson.

[18] Duffield & Co., New York.

[19] Chas. Scribner's Sons, New York.

[20] *The Jester.* G. P. Putnam's Sons.

[21] Article on "The Priest in Recent Fiction," August, 1908.

To speak of Canon Sheehan first, his early book, *My New Curate,* which has run to over twenty-odd editions and which first appeared as a serial in these pages, at once stamped its author as an able and sympathetic novelist of the Irish peasantry. This has been followed by several pieces of fiction which come within our survey, *Luke Delmege, The Blindness of Dr. Gray,* and *The Graves at Kilmorna.* This Irish priest has shown himself an exceptionally good painter of true portraits. His work supports well the thesis that a man should write of that which he knows. Many readers, Catholics and Protestants, Irishmen and Yankees, the folk at home and the lads and lasses who have fared forth to push their fortunes beyond the seas—all have found in his novels a quaint and special charm which arises from his peculiar qualifications for the task to be accomplished.

And if we are to speak of "peculiar qualifications", where shall our comments end when we start to consider the late Robert Hugh Benson?[22] It has been a commonplace of religious discussion to say that converts usually make the best apologists. Here was a brilliant young man from an English university who traveled the route through various stages of Protestantism, who knew the intellectual as well as the religious life of his time, who lived in good social company and among the poor of London's East End. Furthermore he was a convert. If Canon Sheehan seems to stand as a good representative of the Catholic priest who writes with assurance and truth of his own Irish folk and their relations to the religious philosophy of life, Monsignor Benson must stand as perhaps the best exponent of the Church in its relation to the world without. In these two articles, continual emphasis has been laid upon the particular environment and the mental equipment of the various authors. From a widely diversified experience, Monsignor Benson came to his task as novelist fitted to write of multitudinous phases of life. It is difficult, therefore, to set him on a single corner and to say that he stands for this or for that, that he has depicted any one thing superlatively well. He has had before him a varied collection of

[22] In this connexion reference might be made to an article in the *Catholic World,* "Robert Hugh Benson: Novelist"; July and August, 1914; also to one in the *British Review,* and many others.

material and has used it all with success. But he always wrote of something which was greater to him than his art. In the severely historical vein, the age of Elizabeth, the age of Charles, the times of Henry VI, even the future of Western Europe and of Catholicism—all were treated with keen insight into human character and a sure interpretation of national and philosophical forces. In the field of modern forces and events, he was even more powerful. Discussing Chesterton's "Father Brown" stories, we saw that a priest seemed peculiarly well qualified—from his philosophical training, from his studies in moral theology, from his experience in the confessional—to comprehend human nature, the human spirit and its working. There would be opened, therefore, limitless realms of possibilities along these lines for fictional, instead of for detective, purposes. Thorough understanding is, then, the chief characteristic of the work of Monsignor Benson. "The people come and tell us these things." What a wonderful amount of source-material must have lain at the hand of this novelist! The experiences of a convert, in *An Average Man*; the spiritual awakening of a person Catholic born, in *Initiation*; the enthusiasm of the proselyte, in *The Conventionalists*; the conflict in the mind of the laymen between the worlds of the spirit and of the flesh, and the ultimate satisfaction to be found in a definite faith, in *Loneliness?,* his most recent novel; the psychological reactions of those who do not understand, in *A Winnowing*; the spiritual as contrasted with the worldly love of a son for his father, in *Come Rack! Come Rope!*; an interpretation of all that a thorough-going and widespread Catholicism may mean for the world, in *The Dawn of All*—these are some of the themes which our priest-novelist has handled with success. In all of these cases, Monsignor Benson introduces priest-characters with success and sketches them with a sure touch. Most of them are made very attractive, but some are not, as for instance, the rank-living Father Maples in *The Sentimentalists,* the bungling priest in *Oddsfish!,* the proselyte in *The Conventionalists,* and the blunt country pastor of the Church of the Sacred Heart just outside of York in *None Other Gods.* Yet these are made abrupt or unpleasant for purposes of the plot, to test the character of the various persons involved; and their undesirable qualities are

more than compensated by the fine personalities of Monsignor Benson's other priests and by the ruthless way in which he describes the Anglican clergymen who enter his pages. In his novels it is ever the contrast between human inclinations and religious strength—which accounts for the few unpleasant priests, for it is a more severe blow to be rebuffed by a pastor of your own religion than by an ordinary layman.

This struggle, just mentioned, is a favorite theme of Monsignor Benson's. In *An Average Man,* in *Loneliness?,* in *Come Rack! Come Rope!,* in *Oddsfish!,* and in *None Other Gods,* a clear distinction is made between material and spiritual things. In the last-mentioned of these novels, we have a "life of strange unreason ending in a very climax of uselessness, exactly where ordinary usefulness was about to begin. . . The Failure was complete." And the mind recalls the splendid definition from *Christ in the Church*:[23] "Divine success —a success, that is, that is larger than man's intellect, larger even than man's whole being—that must always appear paradoxical. It must, that is to say, be continual failure—a failure so complete that it ought to be the end of the enterprise, and yet not be the end of the enterprise." Such was the Crucifixion itself!

In the face of such an idea, the story of *The Victory of Allan Rutledge,* by Alexander Corkey,[24] a narrative of petty Iowa religious troubles, the weakness of a Protestant minister and a struggle between his successor and a deacon of the church—these seem very insignificant. A small victory indeed! The mention of this Protestant novel here, and of the strength and victory of Allan Rutledge, serves by contrast to show what a real spiritual victory may be. There should be no gloating over material victories, as our separated brethren are so often inclined to gloat. The man who will read *The Confessions of St. Augustine* may learn what real victory is. Consider for a moment Katharine Tynan's biography of *Father Matthew;* or the life of *Blessed Thomas More,* by a Nun of Tyburn Convent. There we may learn, in real stories of real priests, what is of avail in this world. Better than any novel ever written, both for story interest and for contingent

[23] P. 191.

[24] Grosset & Dunlap, New York.

lesson, is the tale of Blessed Thomas More who died "in and for the Catholic Faith".

I sometimes think that all fiction is useless: that biography alone is desirable. But, so long as we have the instrument of the novel ready to our hand, why should we not use it? We may, provided we govern our reading by sane rules.

Suppose, just for an instant, that we recall what Shelley said in the preface to *Prometheus Unbound*. He and Milton chose types about which to write poems which illustrated courage and resourcefulness and persistence. In *Paradise Lost*, Milton made the supreme mistake of creating his villain so heroic as to be the central figure.[25] Shelley, in his Preface, declared that he would have none of this: his hero must be actuated by only the highest and noblest motives. The two figures, Satan and Prometheus, stand as types. In its moral effect—providing the theory of revolt is not carried too far—Shelley's poetic drama is commendable, for Prometheus fights evil; in its moral effect, Milton's epic is detestable, for wickedness, though defeated, is actually made attractive. And Satan is allowed to be attractive in his wickedness simply because his persistence and resourcefulness and courage are emphasized out of all proportion to the condemnation bestowed on his evil motives and his unworthy personality. The entire matter lies in the hands of the author: whether he chooses one thing or another, whether the characters are treated sympathetically or not, whether religious bias governs the allotment of the rôle of villain to this character or that.

So, it again is a matter of the utmost importance who it is who depicts the priest-character in our books of fiction. Some persons are distinctly unqualified for such a task; some disqualify themselves by their own unpraiseworthy motives; some may render our priesthood familiar and lovable, though they only introduce the clergy as a part of the furniture, as Henry Harland did; some, who are particularly fitted, may depict certain phases of the Catholic life, as Canon Sheehan has done; some few remarkably well equipped writers, like Monsignor Benson, may build vivid representations of the working-out of various theories or demonstrate the strength

[25] This point has been developed by Emily Hickey in a paper: "Is Satan the Hero of Paradise Lost?"

and satisfaction to be derived from a recognition and an acceptance of those truths which are eternal.

But we readers must keep our heads!

When we look at the deluge of books now being produced, the amazingly large number of plays now being presented, and the many magazine stories finding their way into print, we must decide whether we shall wander aimlessly, or proceed with definite landmarks, across the pages of our modern literature. The case is a double one: shall we have a standard for our reading or shall we not? And granting this, shall the specific books represent order or chaos?

I think there is none so rash as to wish to claim that we ought to reject the examples of past ages. We must be true to our times, but we must also be true to the traditions of our art—else what's an art for?

So, having accepted the proposition as to the desirability of artistic standards in a general external sense, shall we not carry the same principle to the specific, internal aspect of things and insist on definite standards of life, of morals, of social and religious truth in the philosophy and meaning of the book itself? Our modern novels, plays, and stories should eschew formless irregularity and should maintain a distinct point of view, no less definite than desirable and true.

Mere amusement is vain. Fiction with a lesson—and I can think of no better illustration of this type than the novels of the late Monsignor Benson—is what we should seek, what our editors should indicate, what we all should recommend. The penmen of to-day, and the readers too, should remember that there may be in fiction a higher purpose, a greater utility, than the mere passing purpose of entertainment. Facts are temporary; ideas are permanent. A literature of ideas is bound to be a great literature if the ideas are true to human experience and aspiration. And writers should write in the light of a higher inspiration than that of mere correct fancy. Behind the outward appearances of incidents and character sketching, between the very lines, there should be a real ideal, for true ideals are more than reality itself. Our sculptors should mould, our artists should paint, our dramatists should devise, our novelists should write, for something which is greater to them than their art.

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CONVERTS AND THE IMPEDIMENTS OF MARRIAGE.

IT will sometimes happen that, in receiving converts into the Church, we will be called upon to inquire into the validity of marriages which they have contracted before embracing the Catholic Faith and to remedy, if possible, whatsoever defects that vitiated these marriages.

The cases I propose to speak of in this paper come under three categories, namely, marriages between non-Catholics in which (1) neither party has been baptized at the time of the marriage; (2) either party has been baptized; and (3) both have been baptized.

(1) If both be "infideles" at the moment when the marriage was entered into, the impediments of the divine law, natural and positive, affect its validity. Such a marriage would be null if there were present any of the following impediments, namely, "defectus consensus, impotentia perpetua et antecedens, conditiones substantiae Matrimonii adversantes, ligamen, et consanguinitas in primo gradu lineae rectae." It would be of doubtful validity if there existed "consanguinitas in ullo gradu lineae rectae" or "in primo gradu lineae collateralis".[1] The purely ecclesiastical impediments *as such* do not affect its validity, for the Church has no power to regulate the marriages of those not subject to it.

Is the validity of the marriage of two unbaptized persons influenced by the impediments of the natural and positive divine law alone? It is warmly disputed by modern theologians and canonists whether or not the validity of the marriage of "infideles" who contract among themselves, is affected by reasonable diriment impediments established by civil law. This

[1] Theologians are agreed that a marriage between a father and daughter or a mother and son is void by the natural law. Regarding other degrees in the right line, theologians differ. Some hold, and this is the more probable opinion, that the natural law forbids marriage indefinitely in the right line, i. e. between an ancestor and a descendant. Others hold that this is merely a restriction of canon law.

Theologians differ as to whether the natural or the positive divine law or the ecclesiastical law merely forbid the marriage of a brother and sister.

If a marriage were contracted with one of these doubtful impediments and *the State had not forbidden such a marriage under pain of nullity*, the marriage remains "in dubio" if both parties are unbaptized. In this case the principle, "In dubio standum est pro validitate matrimonii" is to be applied, unless the circumstances call for the nullification of the marriage "in favorem Fidei".

is a practical question with us. A vast number of persons outside the Church in the United States have never been baptized, and in most States of the Union the civil authority has established impediments which render a marriage null and void, and some of these impediments are certainly not impediments of the natural or the positive divine law.[2]

The older theologians were practically unanimous in allowing that the State had power to establish diriment impediments for the marriage of its unbaptized subjects.[3] In more or less recent times the opinion denying this power to the State has gained a number of adherents,[4] owing principally to certain statements of Leo XIII in his Encyclical *Arcanum* on Christian Marriage, of which more anon. However, a large number of modern theologians and canonists still maintain that the State has this power, so that if two "infideles" attempt marriage under an existing impediment which the civil law regards as voiding marriage, such a marriage would be really invalid. Among the modern defenders of this opinion are Marc, D'Annibale, Cavagnis, Gasparri, Santi, Ballerini-Gury, Konings, Grandclaude, De Angelis, Nardi, Rosset, Lehmkuhl, Génicot. When we add to these almost all the older theologians, it is easy to see that from the side of authority, the defender of the power of the State in this matter has much the stronger side of the controversy.[5] Perrone, although he opposes it, admits that theologians and canonists hold this view "communi pene calculo". Nor is it the less strong intrinsically. The arguments advanced in favor of it, especially by its modern exponents,[6] appear to be unanswerable, particularly the responses of the Roman Congregations cited to support it. Feije, who seems to favor the opposite

[2] To give but a few examples, in the State of New York marriages between aunt and nephew, and uncle and niece, are void. In Pennsylvania (Act of 24 June, 1901), Ohio, and some other States marriages between first cousins are void. The State laws as a rule require a greater age for valid consent than is required by the natural law, which simply demands due mental discretion in both parties, etc., etc.

[3] See Gasparri, Tract. Canon. de Matr., n. 290. St. Thomas has been claimed as opposing the view, but Gasparri proves conclusively, I think, that the Angelic Doctor is with the ancients on this question. See IV Sent., dist. 39, q. 1, a. 2 ad 3.

[4] V. g. Perrone, Liberatore, Taparelli, Martin, Kenrick, Heuser, Egger, etc.

[5] Gasparri, l. c., n. 292.

[6] Gasparri treats the question finely, l. c., nn. 299 to 306.

opinion, admits, in the later editions of his work on the impediments of marriage, that he is gravely disturbed by these decisions, especially by that of the Propaganda, in 1820. It is hard, then, to understand how some modern "Compendia" can afford to regard this opinion as negligible or scarcely probable. Let me briefly sum up the arguments by which it is supported.

It is of the utmost importance for civil society that the matrimonial contract be safeguarded by positive laws. The common good demands that certain classes of marriages, though they might be valid by the natural and positive divine law, should be restricted or declared under certain circumstances null and void. Thus unions entered into without some recognized formality or by persons who have not yet arrived at a suitable age, or between those related by blood [7] or by marriage are justly prohibited by the State. And since unbaptized persons may not recognize any religious authority distinct from the civil authority and independent of it, whose function it is to regulate matrimonial unions, it is but reasonable to suppose that the Author of nature sanctions the establishment of such impediments by the civil authority in regard to marriages of persons not subject to properly constituted religious authority.[8] As a matter of fact, in every well established State such impediments are enacted.

It may be objected that marriage is of its very nature a sacred thing, and that the State has no power whatever over sacred things. But the assertion is not quite true. Every valid contract may be said to be a sacred thing, since it begets an

[7] See authors passim as to the reasons for the ecclesiastical impediments, especially consanguinity.

The reader need scarcely be reminded that these civil impediments must be reasonable, i. e. not opposed to the natural and divine law, and not injurious to the common good, otherwise they do not bind. Impediments modeled after the ecclesiastical ones would certainly be reasonable. The Propaganda decided that certain impediments in force in China were not to be regarded as diriment impediments, e. g. "si mulier loquax extiterit", "si ei lepra acceserit", "si suis soceris inobediens fuerit", etc., etc. Response of the S. C. de Prop. to Fr. Navarette, anno 1674. Collect. Paris, n. 848.

[8] If either party is baptized, the marriage (being subject to the impediments which the Church has made) is provided for and the well-being of the State is protected by a society that is duly competent.

So convinced were some of the older theologians of the necessity of such power in the State that they conceded to it the right to establish diriment impediments for the marriage of even baptized persons, v. g. Sanchez, lib. VII, disp. III, n. 2. This view is now generally rejected.

obligation of justice. An oath is sacred and yet the State may regulate its use. Catholic theologians agree that the State has no power over the marriages of baptized persons *quoad vinculum,* for here the Church alone is competent. But many of them, in vindicating for the State the right of establishing diriment impediments, grant to it an indirect power with regard to the marriages of unbaptized subjects, since the exercise of such a power is needed for the well-being of the State and the common good.[9]

That the State has this power seems to be conclusively proved by the practice of the Church and by express declarations of the Roman Congregations. According to Gasparri, who quotes as his authority the Superior of the Seminary of Foreign Missions in Paris, all missionaries in pagan countries act upon this opinion as a matter of fact. And the practice appears to have at least the tacit approbation of the Holy See.[10]

The Holy Office and the Propaganda evidently follow this opinion in deciding cases that are brought before them, as is clear from the following instances.[11] The first is an Instruction of the Holy Office addressed to the Chinese mission, dated 29 October, 1739, which contains the following passage: "And since such lawful marriage carries with it as a necessary condition or circumstance indissolubility, death alone can dissolve it. In short if N. N. was united by lawful marriage with N. N. *in infidelity, with those solemnities which are necessary for a true and lawful marriage according to the laws and customs commonly received in the Chinese empire,* the bond between them always lasts, until the death of one break it." The Holy Office here declares valid a marriage entered into by two infidels " con quella solemnità che secondo le leggi ed usi comuni della Cina ", which would have been invalid if these formalities had not been observed.

[9] Some theologians, such as Lehmkuhl, grant this power to the civil ruler as having the care of natural religion. Rosset, writing of circumstances similar to those that prevail with us, remarks: " In hypothesi quod sola vigeret religio naturalis et non esset ei specialiter praefecta aliqua auctoritas religiosa, potestas civilis non tantum posset, sed etiam debet ordinare ac regere ea quae spectant ad religionem naturalem." De sac. matr., n. 815.

[10] N. 293.

[11] The reader will find these in Gasparri, n. 295 ff.

Again, the Vicar-Apostolic of Yum-Nam proposed to the Holy Office the following query: "In these missions it often happens that a younger brother marries the widow of his deceased older brother, and is afterward converted. A separation can be effected only with the greatest difficulty because of the children born of the union, or of the danger lest they be turned from the Faith. Their marriage appears to be invalid inasmuch as it is absolutely forbidden by the civil law even under pain of death. Now after baptism, in order to revalidate their marriage, is it enough that they merely renew their consent?" The Holy Office answered on 20 September, 1854: "A dispensation from disparity of worship and affinity of the first degree being granted through the faculties which the missionaries enjoy, the consent is to be renewed. But if the above-mentioned evils be apprehended, they are to be left in good faith." Here is no question of renewing the consent *ad cautelam,* as some pretend. The response clearly shows that the Holy Office regarded the marriage as invalid on account of the civil impediment.

An Instruction of like tenor from the S. Congregation of Propaganda, dated 8 October, 1631, was sent to missionaries in the East Indies. Dealing with the case of polygamists who are converted to the Faith, the Instruction lays down that "they are bound to put away all their wives except the first, who alone is the true wife, provided that in the marriage with her there did not intervene an impediment of the natural law or *the positive law established by their prince.*" [12]

There is a celebrated decision of the Propaganda wihch was rendered "in Congregatione Particulari", 26 June, 1820.[13] The occasion of it was this. The Superior of the Foreign Mission Seminary in Paris, Father Langlois, in the name of Father Eyot, a missionary in Tonkin, proposed two dubia to the Sacred Congregation. The one that concerns us sets forth the case of an unbaptized man who had entered into marriage with an unbaptized woman. In the celebration of the marriage rite there was dropped a certain formality, the omission of which was deemed a diriment impediment of marriage ac-

[12] Collect. S. C. de Propag. Fide, n. 71.

[13] Acta Cong. Pont. super rebus Sinarum, an. 1820, p. 547.

cording to the civil laws of Tonkin. The man accordingly abandons this woman and marries a Christian, and wishing to embrace the Christian Faith, he asks to be baptized. The question was asked: "Is this man obliged to ask the first wife, whom he had abandoned, if she too wishes to become a Christian and is willing to return to him or if she is at least willing to live peaceably with him and without insult to the Creator? If the woman consents to become a Christian or at least to live peaceably with him, is this man bound to return to her? If the reconciliation take place, should the consent be renewed by them? In a word, does a diriment impediment established by an infidel ruler or introduced amongst an infidel people by a common custom of long standing, render void and invalid marriages contracted between infidels with such impediment?"

The answer of the Congregation was: "The first and second marriages are null: here is no place for 'interpellatio', but for a new marriage, 'servatis servandis, et detur Instructio'."[14] That is, the first marriage was void on account of the civil impediment, for that was the only reason assigned in the *Instantia* on which the Council could base its decision, and the second marriage was invalid because of the impediment of disparity of worship.

As for the *Instructio* which the Congregation ordered to be given, we have the following facts. The Secretary of the Propaganda in communicating the answer of the Congregation to Fr. Langlois on 16 March, 1822, promised to send the said Instruction as soon as it was drawn up and approved by the Congregation.[15] This Instruction, written by one of the consultors, afterward Cardinal Frezza, is to be found among the Acts of the Congregation, but the ratification of the Cardinals of said Congregation is not on record. Resemans[16] says that, in the archives of the Foreign Mission Seminary in Paris, there was an entry testifying that this Instruction had been actually transmitted to its destination; but Gasparri after a diligent search was not able to discover any further trace of it beyond the letter of the Secretary of the Propaganda prom-

[14] L. c., pp. 565, 566; Collect. S. C. de Prop., n. 745.

[15] Lettere e Decreti della S. C. e biglietti di Mons Secretario, an. 1822, vol. 303, p. 197.

[16] De compet. civil. in vinc. cong. infid. Romae, 1883, p. 78.

ising to send it.[17] The Instruction, which is, however, quoted in full in the last official edition of the Collectanea of the S. C. de Propaganda, deals very fully with the question.[18] It examines marriage under its threefold aspect, viz, as an "officium naturae", as a sacrament and as an "officium communitatis". It lays down that secular princes whether "fideles" or "infideles" retain the fullest power over the marriages of their infidel subjects, so that, if they establish impediments which are not opposed to the natural or the divine law, these impediments make the marriage absolutely void not only with regard to its civil effects "sed etiam quoad conjugale vinculum".

Taking the Instruction as it stands, and seeing in it an expression of the mind of the Council, it furnishes a strong argument in favor of the power of the State to establish diriment impediments for the marriages of its unbaptized subjects. For the rest, the authenticity of the above-mentioned answers stands unquestioned, since Gasparri[19] examined the actual documents in the archives of the S. C. de Propaganda, and Canon Borgia, archivist of the Propaganda, examined those of the Holy Office.

Certain pronouncements of Roman Pontiffs are adduced to prove that the State has no power to make diriment impediments of marriage for the unbaptized; but, as Rosset[20] well contends, these refer only to the marriages of baptized people. The most formidable of these pronouncements is a passage in the celebrated Encyclical of Leo XIII, *Arcanum*: "Cum matrimonium sit sua vi, sua natura, sua sponte sacrum, consentaneum est, ut regatur ac temperetur non principium imperio, sed divina auctoritate ecclesiae, quae rerum sacrarum sola habet magisterium." At first sight it looks as if Leo XIII had rejected the opinion which we have been sustaining. A careful reading, however, of the whole context shows that this is not so. The Pope is dealing merely with marriage amongst Christian people. In this very context he is arguing against those who will on no account allow matrimony to be the sub-

[17] L. c., n. 297. Gasparri however thinks that it is probable that the Instruction was approved.

[18] Gasparri gives the text of the Instr. in a foot-note to n. 297, l. c.

[19] L. c., n. 294.

[20] L. C., n. 818.

ject of the jurisdiction of the Church. Against such the Pope vindicates the innate sacredness of marriage, to which bear witness the monuments of antiquity as also the manners and customs of those peoples who, being the most civilized, had the greatest knowledge of law and equity. Surely Leo XIII did not claim that the Church has power over the marriages of unbaptized people![21]

We may conclude therefore not only from the number of distinguished theologians who regard this opinion as certain, but above all from the decisions of the Roman Congregations, that if two unbaptized persons contract marriage with a diriment impediment established by civil law, which impediment is not unreasonable, the marriage is to be regarded as invalid. If such a marriage occurs among converts who wish to continue their marital relations, *per se* it must be revalidated, i. e. a dispensation must be obtained from the now-existing ecclesiastical impediments[22] and the consent must be renewed, unless the parties are in good faith and it appears inadvisable to inform them of the invalidity of the marriage because this would create serious inconveniences or formal sin.

It is also clear that if the converted party wishes to be free, it would be lawful to use this opinion to allow the convert to enter into a new marriage, for the marriage is at least probably invalid and the Holy Office has frequently decided that in such cases the nullity of the marriage may be presumed "in favorem Fidei".[23]

[21] We may cite the following fact as justifying our interpretation of the words of Leo XIII. Cardinal Gasparri is one of the strongest upholders of the opinion granting to the State the power of establishing diriment impediments for the marriages of unbaptized people. This opinion he regards as certain and defends it most fully in his treatise from which I have very largely drawn in this article. Now on 9 April, 1892, or twelve years after the publication of the Encyclical *Arcanum*, Leo XIII wrote to him congratulating him on his treatise in the following words: ". . . eo magis doctrina tua et judicium elucet, eoque uberior consecutura utilitas est; quum praesertim non pauca attuleris congruenter temporibus locisque agitata et conclusa, multa praeterea et responsa doctorum et consulta decreta quae Ecclesiae prudenti delectu subjeceris, unde iis etiam qui morum disciplinam tractent, bona petere liceat adjumenta." It cannot be claimed that everything that Cardinal Gasparri wrote has the express approval of Leo XIII, but Gasparri could hardly have merited this praise if he had upheld as certain a doctrine explicitly condemned by the same Leo in an Encyclical.

[22] If one only be converted, the impediments will be disparity of worship and such other as may be incurred contrary to the ecclesiastical law. Otherwise the baptism of either party extinguishes the same.

[23] Cf. Gasparri, n. 21; Génicot, vol. II, 467; Gury-Ballerini, II, n. 789.

Thus far I have dealt with the case of a marriage contracted by two unbaptized persons. I shall now consider the two other hypotheses, in which either one party alone is baptized, or both are baptized at the time of the marriage. It seems almost unnecessary to remind the reader that there is question merely of baptism in some sect, for it is obvious that if either party be a Catholic the marriage is subject to all the ecclesiastical impediments.

If either party, or both, be baptized, the marriage is subject not merely to the impediments of the natural and divine positive law, but also to the ordinary canonical impediments, just as the marriage of two Catholics, with the exception of the necessity of observing the Catholic form for entering into marriage. There are theologians who hold that if only one of the parties be baptized, the marriage is also affected by the diriment impediments of the civil law. They argue that both parties must be "habiles", and therefore that the unbaptized party must be free from civil impediments which would render his marriage null. But the more probable opinion holds that in this case the validity of the marriage is not affected by diriment impediments of the civil law, for by reason of the baptism of one of the parties the marriage comes under the proper jurisdiction of the Church, which is duly competent to enact impediments for such marriages.

The only practical difference, then, between the two supposed cases is that, in the first the marriage is invalid on account of the impediment of disparity of worship, and also by reason of any additional ecclesiastical impediments that may exist, v. g. affinity, consanguinity. In the second case the marriage becomes invalid, not by disparity of worship but by any other impediment that may exist. The first will occur quite frequently, for outside the Church there must be a large number of marriages that are invalid because they are entered into by parties one of whom is baptized or doubtfully baptized and the other unbaptized.

It is certain that the marriages of baptized non-Catholics are subject to the diriment impediments established by the Church unless in so far as they have been specially exempt. Some of the older theologians[24] were of opinion that the

[24] Laymann, l. v, tr. x, p. 2, c. 4, n. 7. Schmalzgrueber, lib. 1, tit. 1, n. 379-380.

Church did not wish to impose the ecclesiastical impediments on those who were not of the fold. They were led to adopt this opinion by the consideration of the serious inconveniences that followed from the opposite assumption, viz. that a large number of marriages would be rendered null, a proportionate number of children would be illegitimate, and a considerable number of persons would unsuspectingly be living in concubinage. But we have the express declarations of the Church to the contrary.

All baptized persons are subject to the Church, and consequently to its laws unless the Church herself were to dispense "lest sins be multiplied". But the Church far from exempting any class of baptized persons from the impediments of marriage, has frequently declared that heretics, schismatics, apostates, etc. are bound by them. Benedict XIV in the Constitution *Matrimonia,* declaring valid the marriage of heretics amongst themselves or of a Catholic and a heretic in Belgium and Holland, where the form prescribed by the Council of Trent had not been observed, adds "provided there exist no other canonical impediment". The same Pontiff repeatedly declared invalid the marriages of heretics entered into under some canonical impediment.[25] Subsequent Popes have been no less emphatic on the point.[26] Moreover, the Sacred Congregation of the Council[27] has time and again declared such marriages invalid, and the Church sometimes grants to bishops special faculties to dispense the newly-converted from some of the ecclesiastical impediments in the case of marriages already contracted, thus showing that the Church regarded such marriages as invalid because of these impediments. Nor can it be urged that non-Catholics may be and generally are unaware of these impediments, for, according to the generally received teaching, canonical impediments affect a marriage even when the parties are invincibly ignorant of them. They are irritant laws: they render certain persons incompetent to

[25] Const. *Magnae Nobis,* 29 July, 1748; Const. *Ad tuas manus,* 8 August, 1748; Const. *Singulari Nobis,* 9 February, 1749.

[26] Pius VI in a rescript to the Cardinal de Frankenberg, 13 July, 1782; in a letter to the Archbp. of Prague, 11 July, 1789; Pius VII in a Brief, 8 August, 1808; Gregory XVI in a Brief, 27 May, 1832.

[27] S. C. C., 26 September, 1602; 12 January, 1605; 2 August, 1725.

contract marriage, and this incompetency exists whether one know it or not.

The general principle then is that the validity of a marriage in which one or both parties are baptized non-Catholics is affected by the diriment impediments of canon law unless so far as such marriages have been exempted. But these marriages are expressly exempted from the necessity of observing the Catholic form. It is probable also that they are not affected by the so-called impediment of crime, for, as we shall see later, according to a common opinion, this impediment is not incurred if both parties are invincibly ignorant of it; and as a rule non-Catholics are of this class.

NON-CATHOLICS AND THE CATHOLIC FORM OF MARRIAGE.

Since 19 April, 1908, it is certain that non-Catholics, even though baptized, who contract among themselves, are nowhere bound to observe the Catholic form of entering into marriage. The decree *Ne temere* affects only those marriages in which at least one of the parties has been baptized in the Catholic Church. Commentators on the decree are not quite agreed as to the exact meaning of the phrase "baptizati in Ecclesia Catholica". The most reasonable interpretation seems to be that it refers to those who have received the official baptism of the Church, i. e. baptism administered by its ordinary minister, a priest or deacon of the Catholic Church, or in case of lay or heretical baptism, the recognition of that baptism by a priest, which recognition is had by reconciliation to the Church or by supplying the ceremonies.[28]

Before 19 April, 1908, the decree *Tametsi* of the Council of Trent, wherever it had been published, required under pain of invalidity the presence at the marriage contract of the proper parish priest and at least two witnesses. *Per se* this decree affected the marriages of baptized non-Catholics.[29] However, in very many cases the marriages of non-Catholics did not come under its ruling, either because the decree had not been published in the particular place where these non-Catholics had their residence and where the marriage took place, or

[28] ECCLESIASTICAL REVIEW, September, 1914, p. 359.

[29] Lehmkuhl, vol. II, 781; Haine, Elementa Moralis Theologiae, vol. IV, Q. 136, R. ad 4um.; Gasparri, vol. II, 1178 ff.

because in many places where the decree had been published the marriage of non-Catholics were declared exempt. As far as the United States are concerned the marriages of non-Catholics were affected by the decree *Tametsi* only in the ecclesiastical province of Santa Fe, i. e. the diocese of Santa Fe and the territory of Arizona and Colorado. This is certain since the Third Plenary Council of Baltimore, or at least since 25 November, 1885, when by a decree of the Inquisition the Benedictine Declaration was extended to some dioceses concerning which there has been some doubt. With regard to marriages contracted outside the United States, most of the "Compendia" give a list of those places where the decree *Tametsi* has been published, and also of those to which the Benedictine Declaration has been extended.

Non-Catholics and the Impediment of Crime.

If baptized non-Catholics are to be exempted from the so-called impediment of crime,[30] this exemption is granted to them not as non-Catholics but as persons laboring under invincible ignorance with regard to the existence of the impediment. It is warmly controverted by theologians whether or not this impediment affects the validity of the marriage of parties who are ignorant of the impediment. Some regard it as principally and primarily a disability rendering invalid the marriages of certain classes of persons independently of their knowledge or ignorance of it. Other theologians on the contrary regard it as intended to be of a penal character and to deter married persons from the commission of the crimes which it is intended to punish. According to this view ignorance excuses from incurring this impediment. This opinion is held by Lehmkuhl, Bucceroni, D'Annibale, Ballerini-Palmieri, Krimer, Navarus, and others. And since non-Catholics may generally be supposed to be ignorant of the ecclesiastical law establishing this impediment, the impediment of crime may be supposed not to exist for them.

From what has been said the reader will be in position to judge in a particular case of the validity or invalidity of the

[30] This impediment embraces "conjucidium ab utraque parte patratum, adulterium cum attentato matrimonio, adulterium cum promissione matrimonii, adulterium cum conjucidio ab una tantum parte patrato".

marriage of two non-Catholics. And should the marriage of a convert to the Faith be invalid, we should apply the principles laid down by theologians for the revalidation of marriage. It seems almost unnecessary to insist on the advisability of acting in such cases with caution. Even though the marriage in question may clearly be invalid, it would, as a rule, be imprudent to inform the party of the fact outright. We might easily chill the ardor of a neophyte for his or her newly-acquired Faith. And in some cases at least the party must be left in good faith, the sacredness of which we are bound to respect.

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WHERE ECCLESIASTICAL INFALLIBILITY RESIDES.

AT this stage of the world's history, when the Kingdom of Christ upon earth has gone through so many centuries of development and progress, to ask the question, "Where in the Church does infallibility reside?" must at first sight give rise to no little surprise and astonishment. Is not every child, who learned his Catechism, aware that the Church exercises her prerogative of infallibility whenever she speaks definitely on doctrines of faith and morals through the medium of a general council? And this signifies that when the assembled Fathers of the Church with the Pope at their head formulate such dogmas their pronouncements are irrevocable and free from error. Furthermore, has not the Vatican Council made it an article of Catholic faith that the Roman Pontiff himself enjoys this same infallibility as often as he speaks *ex cathedra,* that is, when as head of the Church and in the exercise of his supreme authority he defines a doctrine of faith or morals to be held by all the faithful? Yes, this teaching is plain and manifest, and we have no desire or intention to question the infallible authority either of an ecumenical council or of the Roman Pontiff.

With so much certain, however, the question we mean to discuss in the present paper still remains untouched, and it is this: when the Fathers of a general council or the Pope alone, as supreme head of the Church, defines some doctrine, are we

to look for the infallible sense of this definition solely to the objective formula as expressed in the document or rather, and more especially, to the sense of the dogma as entertained and intended to be expressed by the infallible authority responsible for the document? The implication of the question, it will be observed, is that these two senses may differ, namely, the sense contained in the document and objectively expressed, and the sense subjectively held by the Pope and council and which they sought, but unconsciously failed, to objectivate, so to speak. With this taken for granted—which we shall refrain from discussing for the nonce, but we shall revert to it again—the question then is: In which sense are we to look for the infallible truth as guaranteed by Christ to His Church?

There is an inconvenience peculiar to this question, apart altogether from its intrinsic difficulty, in that, so far as I have been able to discover, it has not been formally raised or discussed in any treatise on dogmatic theology. It is therefore quite new and so we can hope for very little aid from earlier authorities. We must deal with it on its own merits and try by our researches through the pages of theology to discover if possible some scattered and broken threads which, when brought together and woven into a whole, may furnish at least a tentative solution to the topic under discussion. The nearest approach to the present subject is a controversy which was waged as far back as the sixteenth and seventeenth centuries in regard to the Pope's personal and private infallibility. If this passage is dwelt on at some length the excuse is that it is one of the very few passages that bear on the question raised or at least have some kinship with it.

A theologian named Albert Pighius [1] takes up the extreme position that the Pope is infallible not only when he speaks *ex cathedra* but also in his capacity as private doctor and even believer. In fact, when raised to the chair of Peter he is wholly confirmed in the faith and cannot err. For this position he argues thus: "It is opposed to the Providence of God which disposes all things sweetly, that the Pontiff could per-

[1] Albertus Pighius was a distinguished Belgian scholar, and zealous champion of Orthodoxy in the sixteenth century (c. A. D. 1612). He held prominent official positions at Ratisbon and Utrecht from Popes Hadrian VI and Paul III. He expounded the papal prerogatives in his work: *Assertio Hierarchiae Ecclesiasticae* (Cologne, 1538).

sonally err. For the Church thereby would be exposed to evident danger, as he could define his error, and obtrude it on the Church; or, what is certainly a great miracle, he should define contrary to his own belief, when we would be guilty of a grave sin by defining the truth against his own conscience"—unless he were to get a revelation of the truth, which hypothesis is also improbable. In a work on the Roman Pontiff,[2] written about 1614 by Andrew Duval, Dean of the Faculty of Paris, this opinion is combated and the reasons given in its support answered. Although some of his reasoning is fantastic, we give it as of some interest in the present connexion. Notwithstanding arguments of Pighius, Duval holds "with the common opinion that the Pope can err in matters of faith (in fide deficere)", that he can persist in teaching his error, and, what is more, that he can wish and attempt to obtrude it on the Church, although the Holy Ghost will never allow the proposition to be actually carried out and imposed on the Church. In illustration of this contention he introduces the example of John XXII, who, he says, had resolved to define the erroneous opinion that the souls of the faithful departed do not see the face of God until the general judgment, but he was taken ill and retracted his error on his deathbed. Duval further argues against Pighius that "it is much more opposed to Divine Providence that, when a Pope is raised to the papal chair, he should be so confirmed in the faith that, even if he so wished, or through ignorance, he could not in the least err from the truth. That indeed would be a miracle as violent as it is great. Hence, as it is not unbecoming that a sinner should legislate against sin, neither is it that a Pope who was heretical should define absolutely against heresy, and that, even if it were contrary to his own mind; nor is this stranger than that Caiphas under the inspiration of the passion of Christ ('inflante passione Christi') should have prophesied and pronounced sentence in favor of the religion which Christ founded and which he himself most bitterly opposed."

These words of Duval seem powerful on the side of the view which holds that a Pope subjectively in error as to the truth

[2] De Suprema Romani Pontificis in Ecclesia Potestate, II, q. 1, p. 200.

of a controverted question about to be defined, may still, by reason of the infallible divine assistance, give objective expression to the true doctrine, and that of course all unconsciously. But when our author proceeds to meet the reasons adduced by his adversary, his previous statements lose a great deal of their force in this respect.

"But what Pighius assumes," he continues, "is false, that the Supreme Pontiff necessarily sins who, being in error, personally defines a doctrine contrary to his own opinion ('contra mentem propriam'). For there are many cases wherein it is lawful to follow the opinions of another in opposition to one's own, such as when a confessor follows that of his penitent, an advocate that of his client, and a judge the evidence of the witnesses, before his own private convictions. In a similar manner the Pope may not sin, or act against his conscience, by defining an opinion contrary to his own, because although he holds a view other than that he defines, still his conscience does not pronounce that unlawful. Should his conscience, however, dictate the contrary, he ought to abstain from defining until he has given the matter maturer deliberation." We see, then, that Duval goes this far toward the theory already suggested, and into which we shall presently more fully enter, in that he holds that the Pope may at the time of defining be personally in error, yet relying on the opinion of other doctors of the Church he defines the truth; but he differs from it in so far as he teaches that the Pope does this with his eyes open, and while fully alive to the fact that he is giving objective expression to a doctrine quite different from his own personal opinion, and while quite cognizant of the objective sense of his words.

THEORY OF OBJECTIVE INFALLIBILITY.

Now, on the other hand, the question broached in this essay is whether a Pope possessed of an erroneous opinion who sets out to define the same and gives expression and promulgation to his definition as far as he is aware and so far as he is able —whether such a Pope is so influenced by the Holy Ghost and the gift of infallibility as to be unconsciously preserved from giving objective expression to his subjective belief, or, at least, gives only such expression to it, that the definition as

recorded in the infallible document is capable of voicing the true doctrine and in reality does voice it? To illustrate and sustain the possibility of such a theory the case of Caiphas, as recorded in John (11:50), is adduced. Here we have the High Priest, whom we may style the Pope of the Old Law, giving utterance, *all unconsciously,* to a great and solemn prophecy, and that, while personally he intended merely to pronounce a wicked sentence against Christ. Had not the inspired writer St. John informed us of the sublime and higher significance of these words which Caiphas "spoke not of himself", neither Caiphas nor we should ever suspect it. It does not seem unreasonable to inquire if the same may not be true in regard to infallible papal pronouncements. For such a possibility it may be urged that, just as the true and divinely inspired sense of the Sacred Scriptures is that which is expressed in the written document, and regardless of any opinions which the sacred writer may personally have entertained, whether prior to or concomitant with the production of the record, so too in regard to the infallible decisions of the Church our chief if not sole concern is with the recorded definitions. If the infallibility granted to His Church by Christ secures that these ever contain and adequately express the true dogmas of revelation, what matters it whether the Pope who produces the document may have been in personal error as to the truth he defined? The definer with his subjective view passes away, but the definition with its objective sense perseveres. On behalf of this same contention other reasons too may be adduced. For example, in the interpretation of legal documents, whether civil or ecclesiastical, what the judges look to and what their decisions are ruled by is not what the legislature may have intended to put into the law, however clearly an advocate may prove that intention, but what the law itself clearly contains in its present form of words. May not the same be true of infallible decrees or Church definitions?

It may be extremely difficult to prove in any one instance that a Pope who in the past formulated an infallible decree the sense of which is now beyond all dispute, did at the time of the definition cherish an opinion opposed to the true doctrine contained in the decree. Besides, it may scarcely ever happen that such an event should occur as that an opposition

between the belief of the definer and the dogma defined should exist. But the contention here is not for the fact or the actual occurrence but for the mere possibility of the theory. If the Popes or general councils are constituted infallible, they are so in the interests of the Church and not for the personal advantage of any individual, be he even the visible head of Christ's mystical body. The Pope is infallible only to the extent required by the Church to enable her to overcome the wiles of her enemies and to stand ever victorious over the gates of hell. For such a purpose, does she need more than that the definitions fulminated by the Supreme Pontiff for the whole Catholic community should in themselves, and as a result of the Divine guarantee, be ever free from error, regardless of the consideration whether the Pope himself was conscious of the infallible truth he had formulated and promulgated? On the contrary, perhaps while the Pope felt sure he was giving expression to a teaching totally different, which was erroneous as understood by him, the Holy Ghost intervened and secured that the true doctrine was expressed, as occurred in the case of Caiphas. What concern is it of the Church what the Pope himself thought or did not think? Her rule of conduct and standard of belief is not the Pope's mind but what proceeds from his stylus, and is dispatched to all parts of the world for the guidance of the faithful.

We all hold with the Vatican Council that the Pope rejoices in the gift of infallibility, through the assistance promised him in St. Peter, as often as he defines a doctrine of faith or morals. Out of this definition there at once arise three questions the answer to each or all of which may cast some light on the subject we are discussing. What is meant by saying the Pope defines a doctrine? What is the nature of this assistance by which he is rendered infallible? And what, in fine, do theologians mean, and what the Vatican Council, when they say the Pope enjoys infallibility in these circumstances?

To begin with, to define (*definire*) means to make clear or explicit what previously was but obscure or involved, and in the present instance it signifies to bring forth from the mists and haze of controversy and doubt some doctrine, and to place the same beyond dispute by making it a matter of Catholic

belief. How this final stage in the evolution of a dogma is reached we can best understand by reference to Cardinal Franzelin's treatise, "De Traditione et Scriptura" (Th. 23, Cap. IX). He distinguishes three stages in the process. During the first stage, when as yet no controversy has arisen concerning the doctrine, and the question as to its precise sense has not been mooted, it is believed, either implicitly as contained in the profession of some universal proposition, or as living in the practices of the Church. In the second stage the doctrine begins to be called in question, and a diligent inquiry is instituted in regard to its truth and its signification. While the controversy lasts, there is a fluctuation of opinion, and to some its truth becomes more obscured than at the outset. But gradually after a careful investigation under the assistance and direction of the Holy Ghost the matter becomes more clear, until finally the doctrine comes forth into the light in its true colors. At the third stage of the development all doubt as to the revealed doctrine is ended, either by a solemn decision of the authentic magisterium, or by the universal consent of the whole Church, when the dogma passes into the explicit Catholic belief and consciousness, and into the public preaching to the faithful. Thenceforward there can be no further dispute or hesitancy concerning the dogma within the confines of the Church. If we wished to exemplify the truth of the process, described by Franzelin, and taken by him from St. Augustine, there is no better illustration than the dogma of the Immaculate Conception. In the early ages of the Church the doctrine was believed implicitly in the dogmas of the Blessed Virgin's Divine Maternity and perfect purity so that the Fathers applied to Mary all sorts of laudatory epithets. In the Middle Ages the perseverance of the doctrine was severely tried and its existence wholly threatened by the apparently insurmountable difficulties which rose up against it from the dogmas of the universality of the Fall, and the general need of Redemption. John Scotus's subtle penetration, aided and inspired, no doubt, by that devotion to the Mother of God characteristic of his native Ireland, soon dispelled all doubt. He satisfied the critical intellect and thereby gave free scope to the heart of the Church to dilate itself in paying due cult to its Immaculate Queen. Hence-

forth all parties in the Church vie with each other in honoring this prerogative of Mary. And all their hopes and wishes were realized when in 1854 Pius IX sealed the truth of their belief by his infallible testimony, expressed in no mistakable or obscure language.

This matter may seem unduly emphasized, but the purpose is to show how extremely difficult it would be for a Pope who is about to define a doctrine to be in error about the truth he is defining. As a rule the matter has been thoroughly sifted and the different opinions so clearly distinguished that there can be no mistaking the significance of the side into which the Popes or the Fathers of a general council are to throw the weight of their supreme and infallible authority. And as the chief aim of definition is not surely to make confusion doubly confused, but on the contrary to render clear and explicit the true sense of the divine teaching which the faithful are to clasp to their hearts and embrace, so as not to be carried about by every wind of doctrine and the subtle sophistry of controversy, then indeed it would be strange if the Pope did not express in simple and intelligible language the dogma he wished to make an article of Catholic faith, and stranger still if he did not see that *his conception* of the true doctrine was adequately expressed in words. He was the ultimate tribunal to decide this matter, his sentence was to stand as final and irrevocable; and on entire submission to that judgment he was forthwith and for ever to insist; nay more, on one's belief in its truth rested his right to a participation in the blessings which the Church holds within her power to bestow. In the face of these undeniable facts and obvious considerations it would be surpassing wonderful if, after all, the Pope was actually mistaken as to the truth of his own definition, and that he forced his subjects under penalty of excommunication and eternal reprobation to accept as infallible truth a belief which by and by was discovered to be false. Such a possibility is to my mind preposterous and stands self-condemned. Were it admitted in practice it would mean that, when a dogma is defined, no matter in what unmistakable terms, the persons whose opinions are condemned by the definition need not at once submit to the Head of the Church; they could set about discovering some meaning in the objec-

tive words which certainly the Pope did not see or intend to convey, but which favors their opinions. Then the Pope will protest against their interpretation of the decree, but they need not submit. They can take refuge in this mode of argumentation: "It is not what the Pope understands as true when defining, nor what he intends to put into the definition, that is infallible, but what the words themselves objectively contain and what the Holy Ghost wishes them to express. Hence we can judge as well as anybody else ourselves what their true objective sense is, and who that is not subjectively infallible can persuade us to the contrary?" With stubborn heretics entrenched in such a position I do not see how they can be reasonably dislodged. Further condemnation and infallible interpretations may be issued, but they have always the same resource. The ultimate consequence of such a theory, then, is to reduce all intelligent and conscious interpretation and exposition of revelation to a matter of private and fallible judgment, as the infallible voice of the Church is no longer visible and conscious. The Pope is but a mere unconscious instrument in the hands of the Holy Ghost to shape definitions as the spirit listeth. Is this the notion of the infallible assistance enjoyed by the Pope in the opinion of tradition?

On the contrary, theologians have ever been most careful to distinguish between the assistance which is given to preserve a Pope from error when he exercises his infallibility, from the divine help which is given an inspired writer by which he can not only not fall into error, but by which what he writes becomes truly the word of God. Let Melchior Canus[3] speak on this point: "There is a twofold distinction," he says, "between the Sacred Writers, and the Supreme Pontiff and the Fathers of a council. The first is that the sacred authors write Catholic dogmas under the immediate revelation or inspiration of God. They do not stand in need of external stimulus to urge them to write, nor do they argue or discuss or confer by a process of human reasoning from other writings. But the Fathers of a council and the Pope proceed in a human way; they follow reason and by argumentation discern the true from the false. For the Supreme Pontiff must not

[3] De Locis Theologicis, V, C. V., p. 216.

be thought to possess that faculty which belonged to the Apostles, the Prophets, and the Evangelists by which they could say offhand what side of a disputed question of faith was true, what false, but he must take council and deliberate first, and weigh the arguments in favor of each side. Then follows God's help, which is required that the Supreme Pontiff be preserved in the right faith." But whether this investigation of which Melchior Canus speaks is essential or not, all theologians agree in holding that infallibility demands but a *negative assistance*; by which they mean that the infallible teacher uses his natural and critical faculties to investigate the deposit of revelation and to discover what is the truth to be defined, and that to the knowledge of this truth he comes, not by any positive help or inspiration on the part of the Holy Ghost, but simply by such a negative aid as prevents him from pursuing a false course or arriving at a false conclusion.[4] From this is it not evident that the Holy Ghost does not use the Pope as an unconscious instrument by which an infallible truth is formulated? For in such a hypothesis the definition is not so much a pronouncement of the Pope as an inspired utterance of the Holy Ghost. If to this we add the expressions of theologians who ever attribute infallibility to the *personal judgment and decision* of the Pope himself, our case is much strengthened. Let a few speak for the many. Bellarmine,[5] speaking in connexion with the question how a Pope in personal error could rightly define the same doctrine about which he errs, answers that God could extort from the heart of a heretic a confession of true faith, as he did from Caiphas or from Balaam's ass; but it would be violent and not according to the custom of Divine Providence which disposes all things sweetly. Gotti [6] says, when the Pope speaks *ex cathedra*

[4] "L'Église ne se trompera jamais dans les solutions qu'elle donnera; mais cette infallibilité n'est pas le fruit de nouvelles révéllations, que Dieu lui fait dans les cours des siècles; elle est l'effet d'une simple assistance qui laisse les dépositaires de son autorité doctrinale, à leurs lumières, tout en les préservant de toute erreur dans leurs décisions. Cette assistance les empêche donc de porter des jugements prématures. Aussi bien qu'elle les soutient dans la proclamation de définitions mûrement préparées. Ainsi, l'infallibilité de l'Église assure la maturité du dévelopement du dogme. Elle empêche une accélération précipitée; elle est souvent une cause de sages retards." Vaccant, *Concile du Vatican*, II, 315.

[5] De Rom. Pont., IV, 6.

[6] De R. P., coll. 6.

" and separates the true from false doctrine, in those cases his *judgment and discretion* enjoy the privilege of infallibility, and cannot be liable to any error". Melchior Canus [7] solves the problem as to what would occur if a Pope were to set out to define his own error, in this manner: " God would prevent him either by cutting him off, so that not he but his successor should define the matter: or by recalling him from his error by an interior illumination or by some other means". Bouix [8] has a passage dealing with infallibility as personal to the Pope which bears closely on this question. "Christ restricted," he says, " the prerogative of infallibility to that act by which the Roman Pontiff himself teaches and defines by his own personal judgment" (" per suum proprium seu personale judicium"). For the Scriptural texts and the documents of tradition which sustain the papal infallibility, at the same time plainly exhibit this prerogative as his exclusively. He cannot delegate it to another, because Christ bestowed on no other but the Pope alone when defining infallibility of judgment. Hence, when the Pope speaks *ex cathedra* he must himself pronounce judgment by an act of his own mind (" per proprium mentis suae actum"). The same author says that a definition of faith is infallible for this reason alone that it is pronounced by the Pope as head of the Church. Hence decrees of general councils are infallible only as confirmed by him, for infallibility is a prerogative personal to the Roman Pontiff and so but inheres in the " judgment elicited by his mind" (" inhaeret judicio ab ipsamet Pontificis mente elicito"). Surely a judgment elicited by the Pope's mind is something of which he is very conscious, and yet to this judgment Bouix attributes the gift of infallibility. No doubt, for an *ex cathedra* pronouncement he requires that this judgment be made public. But doubtless this condition affects only the binding force of the decree, not its infallibility. And for my part I do not see any essential need, either from the nature of the case, or from any Scriptural or traditional evidence, why a decision or judgment of the Pope, to be infallible, must be committed to writing, much less that it must be officially promulgated with all the formalities of the " Stylus Curiae".

[7] De Loc. Th., c. 6.
[8] De Papa, VIII, 470.

All these, in my opinion, concern only the obligation or binding force of the decree on the consciences of the faithful, as they are the recognized means of promulgation; whereas the solemn decision of the Supreme Pontiff if intended by him to be definitive, yet uttered only viva voce, and transmitted to the faithful by word of mouth, would be equally infallible, just as the Apostles were equally inspired whether they spoke or wrote.

To come now to the most important point, it may be asked if there are any practical grounds or any intrinsic reasons that suggest the likelihood of the theory discussed being true? Is the question raised a matter of mere speculation, or is it a theory suggested by some difficulties of interpretation of the decrees of certain councils and Popes? Are there in truth some facts which suggest the possibility or even probability of such a theory? To these queries the reply is that, as far as can be discovered, the facts point all the other way. When definitions are formulated, canonists and theologians begin to interpret them according to their own views and the sense of the words. They are as a rule generous in their interpretation; they give the terms of the definition their ample signification. Then they proceed to point out what opinions and teachings they believe to be condemned as heretical by the infallible decision. In every clause and sentence of the infallible document they are prepared to find an unerring judgment, with the result that the number of doctrines that fall under the thunderbolt of its condemnation is very large. Now as the science of theology is cultivated and the student of that sacred science seeks to introduce system and method and consistency into the rather confused mass of evidence from which theology is evolved, many difficulties must needs arise. The scientific theologian will find that some of his conclusions are apparently irreconcilable with the definitions of the Church as they are wont to be interpreted. What must be done? Is he to reject his own conclusions as false, or is he to call into doubt the truth of the definitions? He may not have to do either. But if he is certain of his own conclusion, he may begin to suspect, not indeed the infallibility of the definition —for that is to reject the infallibility of the Church—but the validity of its interpretation; and hence he must investigate

the definition to discover what is really defined. Here indeed is the crux of the problem. How know what is the true sense? Is he to take for granted that his own theological conclusion is infallible and interpret the definition to suit, no matter how the words of the definition themselves or the previous interpretation of them protest against such a meaning being thrust upon them? "If your fact does not suit history," said somebody, "then make history to suit your fact." This is how those should act who hold that it is the objective sense contained in the definition that is defined even though the person who defines never saw that sense nor intended to embody it in the words. But the constant practice of interpretation leads us to the contrary opinion, namely, that the true sense of any definition is that which the Pope at the time of defining believed and sought to express in words, even though he may express it in language at times capable of more than one sense. If this be true, the way to solve the difficulty we have pictured above is to try and discover the mind of the Pope when drawing up the definition. As a matter of fact this is exactly the course pursued, as may be illustrated by a few examples. In the decrees of the Vatican Council is found this Canon: "Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea quae facta sunt, naturali rationis humanae lumine certo cognosci non posse; anathema sit." Now anybody reading the words of this canon would immediately believe that it is defined that God *as Creator* can be known by reason. And hence that creation can be demonstrated by unaided reason. But if we turn to the Acts of the Council we find that it was not the intention of the Fathers to define this. They merely used "Creatorem et Dominum nostrum" as Scriptural words while defining only our natural power to arrive at the knowledge of the One True God. Hence the man who finds difficulty in believing that creation can be proved by reason alone is not condemned. Again, in the definitions of both the Council of Trent and the Vatican Council we have some very strong and explicit words determining the necessity of faith—which is the "initium salutis, radix et fundamentum omnis justificationis"—for justification and salvation. On reading these words as they stand in their context one would be extremely surprised indeed, if he were told they did not

define the necessity of an *actual assent* of faith as an essential disposition for justification. But to his amazement he discovers, on examining the Acts of the Council,[9] that the Fathers wished only to define the necessity of the *virtue* of faith as essential for justification and salvation. Hence one who holds it possible to be justified by an act of charity independently of revelation and apart from an assent of true faith, is not declared heretical by these Councils, nor has he any need of twisting the words of the document to his sense. All he need do is to have recourse to the Acts and discover therein the true mind of the Council, which is, note, the subjective *conscious* mind of the Council, but of course expressed, and not some objectivated unconscious meaning. There is one other example which strengthens this position. The Vatican also defines that a Catholic can have no just reason for abandoning the Church or calling his faith in question. One feels inclined to interpret that in the sense that a Catholic cannot leave the Church *bona fide* or without the guilt of mortal sin of heresy, which interpretation is strengthened by the words given as a reason, "because God confirms the faithful by his grace, non deserens nisi deseratur." But again, on referring to the Acts of the Council as dealt with by Vaccant,[10] who was present, we find that what is contained in the definition is that one cannot have an objectively valid cause and so cannot desert the true faith or the Church without committing at least material sin. If these examples, which may be multiplied, tend to prove anything, they prove that the best criterion of what is infallibly true and of what sense is contained and unerringly propounded in a definition, is the mind of the Pope when he speaks *ex cathedra,* and that the extent of the infallible guarantee of a definition is the intention of the Pope and the Fathers of the council. Of course every clause and statement of an infallible document must not be regarded as an infallible utterance and unmistakably true, for they were never so intended. All that falls under the infallible guarantee is the formal object of the definition, that is, the doctrine which the Pope and Fathers wished to irrevocably decide. The supple-

[9] Vaccant's *Concile du Vatican,* II, p. 125.
[10] Ibid., II, p. 164.

mentary matter and the arguments given are so many *obiter dicta* which may be true or false.

If the theory combated were admitted as possible, some rather inconvenient and unpleasant consequences would flow therefrom. It would mean that the Pope when speaking *ex cathedra* would be in error, and accordingly after he had promulgated his definition, about whose true sense he was mistaken, he would find himself a heretic, even though only materially. This means that Christ's promise to St. Peter and his successors, "non deficiat fides tua," had to a certain extent failed. But also the further commission "confirmo fratres tuos" must needs become void, nay more, it must needs become harmful in such a contingency. For the Pope does not, and must not, rest satisfied with the mere definition of a dogma. To secure and preserve ecclesiastical unity he must enforce his decree and exact submission to it under pain of excommunication. In what sense, however, can he enforce belief in a dogma save in that very sense which he understands and which he intended to embody in the formula defined? What signifies this but that the whole Catholic Church is forced into heresy and that by its Supreme Head through the instrumentality of an infallible pronouncement? When light itself fails how great must be the darkness? "When the blind leads the blind both must fall into the ditch." If Christ's Church could be thus led astray by its authorized guide, where is she to look for a leader to bring her back to the right path?

But this is not the sole consequence of menacing import the advocate of such a theory has to expect. As the ages advance, and science, whether theological or profane, spreads abroad the lustre, men must begin to suspect the truth of some definition, or in the present hypothesis the orthodoxy of its interpretation. Gradually this suspicion grows until finally its error becomes a confirmed certainty. Henceforward a new sense is attributed to its dogma, and that interpretation which the Pope and the whole Church placed upon it, contemporaneously with its definition and subsequently, must be thrown overboard. This may not seem such a terrible calamity, but we confess we find it hard to admit in the face of a chapter and canon of the Vatican Council to this effect: "Neque enim fidei doctrina, quam Deus revelavit, velut philo-

sophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu, altioris intelligentiae specie et nomine, recedendum" (Sess, 3, Cap. 4). And the Canon: "Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus est alius ab eo, quem intellexit et intelligit Ecclesia: Anathema sit" (Can. 3 to Sess. 3, Cap. 4). Of course these decrees were not shaped to meet the present theory, for in its new form it was not before the mind of the Council. They were drawn up to condemn the opinion of Gunther and others who taught that the dogmas of the Church contained only relative truth—the most suitable forms of belief for the circumstances of their times—and so change with the evolution and progress of the ages. While the theory propounded is, then, not formally condemned as heretical, it is hard to see how it does not fall under the censure of the above solemn decision. At all events the writer is convinced that such a hypothesis cannot be held consistently with Catholic principles and practice, and hence, while he hopes he has done it no injustice in exposition, he has to the best of his ability opposed it as untenable.

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SOCIALISM OR FAITH.

XV.—THE LONG ROAD.

JOHN SARGENT was dying. Father Driscoll admitted it to himself, as he bent over the cot, loosening the tight collar away from the swollen neck and doing what could be done to relieve the pressure on the brain and the faintly laboring heart.

It looked as though the spark of life would die out slowly into darkness, without even that momentary flash of consciousness which so often comes toward the very end. The Dean was praying, as he worked, that this would not be so.

He hated death. With all the warm human grip on life of a man who loves men and is loved by them, he hated death. For nearly half a century it had been a large part of his life to stand at bedsides and see the coming of death. And always he had fought death back. He hated death in the night and in the morning, in whatever form it came. But that death should thus take a man away without a chance for a word, without even a look back on life, without even a word of human kindliness to take with him on the way; this he resented.

John Sargent, you could say, was nothing to him. At the gate of the mill the Dean had found two of his own people, badly wounded. John Sargent was to be blamed for that. Down in the casting-room he had given conditional absolution and Extreme Unction to the little half man, whole hero, who was now dead. John Sargent had done that. But he fought death back and prayed that John Sargent might have at least the pitiful little sacrament of a kind word to take with him into the dark.

Doctor Hamble came hurrying into the office. At sight of the old priest the doctor's left eyebrow curved upward just an extra trifle. If there was any bedside at which a doctor would be less likely to meet a priest than at John Sargent's, he could not just now think whose it would be. But for thirty years now he had been meeting the Dean of Milton at bedsides where one would not have expected to meet a priest. So, he went swiftly about his work. For twenty minutes he worked quickly, with the sure, vivid touch and movement of a man whose hands are made to play upon the pulses of life. At the end of that time, he turned to read the speaking question in the Dean's face.

"No response," he said simply. "I thought I could force a rally. No vitality left," he explained. "An hour, perhaps," he pronounced. "He will not speak."

The two men stood looking down into the heavy, discolored face on the pillow. A faint shiver ran through the inert body. A long, sighing breath came slowly from the lungs. John Sargent opened his eyes.

The doctor turned swiftly to the priest. "I would not have thought it," he said.

John Sargent's eyes roved vaguely over the two men and past them, refusing to come to focus. Then, as if at a click, the mind took its grip, the eyes slipped into line, and John Sargent, a conscious, clear-headed man, looked up, first at the priest, then at the doctor. John Sargent had accomplished most of the things of his life by doing the unexpected. He was still keeping true to his habits.

For a little time he made no attempt to speak and seemed to pay little attention to the two men standing over him. His mind was working back and forth over the gap through which it had just come, snatching up the broken ends of things, so that he could see where he was—and why—and what next. It took some time, but in the end he seemed to have found out all the things, or nearly all, that he needed to know. He made no attempt to move. He seemed to know that his time and his strength were severely limited. He did not intend to waste any of either.

"How long?" he asked the doctor bluntly.

The doctor put his forefinger lightly on the stiffening artery just near the hinge of the jaw.

"One hour," he answered simply. "I cannot promise—"

"Plenty," said Sargent quietly. Then: "You have done everything?" The doctor nodded his head slowly.

"Then, I would like to talk to this—my friend, here." Again the doctor nodded, and walked quietly to the door. If he had any wonder or any comment, he kept it strictly to himself.

"Where is Loyd?" John Sargent asked, as the door closed.

"Out through the mill," said the Dean, "clearing up things."

"Um. He did the trick at last. Wonder is that he didn't get around to it long ago. Still—still, he might have waited. I would have done it for him, another way."

What was this? The Dean was not sure that Sargent's mind was entirely clear. But he said nothing, and set himself to catch every shade of meaning from the man's words.

"But—no." Sargent went on slowly, reflectively. "I suppose it had to come, just the way it did. Did Loyd—do this to me?"

"Thank God, no," the Dean assured him. "Twice he lifted his hand. I saw it. But he could not—he could not harm you. God was before him."

"I'm glad," said Sargent quietly. "I've never been able to keep from liking that fellow. If—if—the One you speak of—had only given me a son like him! But—what's the use? I don't know. I don't know. He's got control of everything?" he asked abruptly.

"Everything."

"What will *you* do?"

So far, the Dean had not thought of what he might do. Now Sargent's matter-of-fact assumption that he was the one to do something brought the Dean face to face with his problem. What should he do? What could he do?

Jim Loyd was walking at large, in defiance of the power of the State. The Dean knew that most of the men of his own congregation were organized in open rebellion against the law. They had tasted their own power. They had drunk the strong, maddening wine of successful lawlessness. They had seen their dead. They would not, could not, go back now. Before to-morrow night soldiers, thousands of them, would be on the way to Milton. As his mind went leaping over the possibilities, the answer came to him in a flash. Without hesitation, he gave it as it came:

"I will get Governor Fuller to come here to-morrow morning, himself, alone."

Sargent took the answer and turned it over rapidly, fitting it to every angle of the situation. Shortly, he said:

"I was right. I always said you were the wisest and shrewdest man I ever knew. It will work," he continued. "Nothing else would. The men would fight five regiments. With the Governor, alone, they will talk. You are right."

He settled himself slightly on the pillow, as though he had disposed of something and was thereby relieved. He lay for a while apparently sunk in deep thought. Then looking up sharply at the Dean, he said impressively:

"Tell the Governor—tell the Governor to leave Loyd alone until my will is read. Tell him, from me, to leave things just as they are—and keep his soldiers away—until my will is read. This is Wednesday," he began again. "I shall be

buried on Friday—my secretary has all instructions—there is nobody else. They will read my will Friday afternoon. Until then, tell the Governor to hold his hands off and leave everything just as it is."

The Dean did not understand what was in Sargent's mind, but he answered promptly: "He will do as you say."

"No," said Sargent, with a flash of his old grim manner, "he will not do as I say. But he will do what you advise."

"Then, I vouch that he will do what you wish," said the Dean gravely.

Sargent was silent a moment. Then he said:

"I wish you would send Loyd to me. And that Gaynor girl, I want to see her, too. I want to see them both together."

The Dean knew that he was dismissed. But he was loath to go without having said his word of human kindness and understanding. He was saying good-bye to John Sargent forever, and it was not easy to find the right word. Finally he said simply and easily:

"Mr. Sargent, you are going the long way to-night. I am an old man: I go that way presently. I would like to have a word of me go there ahead of me. What word will you carry concerning James Driscoll?"

Sargent looked gravely up into his face for a long time. He understood, better than the Dean had been able to put it into words, the man-to-man kindness, the forgiveness, the faith, which the old priest was trying to convey to him.

"If there is Anybody to listen, I will say," he said, "that I knew one man who *believed in God.* It's about all I'll be able to say, I guess," he added in a queer, rueful manner.

"That was not what you wanted me to say, I know, Father," he said again. "I never *could* say it—the right thing. I can't now. Only: Thank you. And, Good-bye."

His nerveless hand stirred a little, trying to rise to the Dean's. The Dean took the hand in his own big, capable one, and gave the directions of the road.

"The way is long, sir. But God Almighty is at the end of all. Believe me, He is there. If ever in all your life you knew man or woman whom you could trust with everything, with your all, then trust Him now. Keep your face to the

Light. And—God be good to you!" he said in simple reverence.

He went out to find Loyd. Before sending him to bring Nonie Gaylor, he told Loyd what he had promised Sargent—that the Governor should come to Milton the next day, and that nothing should be changed until Sargent's will could be read.

"He is a dying man, Jimmie. I believe he has tried to put things right. Maybe, God is ready to show us a way out of all this. I do not know what Sargent means, but I pray, and hope, that it will turn out right. You will do your part, I know."

Loyd, shaken and nearly broken by the things through which he had gone, said thickly: "Whatever you tell me, Dean. If you say the word, I'll—I'll walk back into jail!"

"No." The Dean was prompt and decided in his negative. "That would not do. It would not be safe. Just now, you are the law and the authority of this town. It is no time to let things slip. When the Governor comes, deal with him direct. Now, call Central and tell them to let me have the Albany wire for a half hour. Then bring Nonie Gaylor. Mr. Sargent wants to talk to both of you."

When he had got his message through to Albany, the Dean hurried back to the church to help with the Christmas Eve confessions.

Doctor Hamble, going back into the office, asked Sargent if he would care to be moved anywhere—to his own house, or to the hospital.

"No," said Sargent, "this is my house. I live here. I die here." Then, after a little pause: "You were not far wrong, doctor—about the time. An hour is short, isn't it? Still, I've often done a lot of things in an hour. I have to see two people now. I hope they'll be along soon. I always hated to be cut short. I want to ask them some questions—certain information I must have, for use on my travels."

The doctor was not sure that Sargent was quite rational, but when Loyd and Nonie Gaylor came to the door he admitted them without protest. Knowing the things that had happened in Milton during the last few months, he acknowledged that John Sargent, in his hour, might well have some things to say to these two.

Nonie Gaylor went quietly, as a matter of course, to the head of the cot, and kneeling lightly began to smooth the pillow.

Sargent looked curiously at her for a moment. Then he turned to Loyd, who stood helplessly looking down at him.

"Loyd," he said suddenly, "do you remember the day you told me that I would die of fright, frightened to death?"

Loyd, unable to speak, nodded dumbly.

"You were wrong. I wasn't afraid to-night. And yet, you were right, too. I did get a fright once. I was in Dean Driscoll's house one night. He was talking to me. He was just telling me what Cain said to God when he was convicted of the murder of Abel. I've read that place a lot of times since. Do you remember what he said?"

Loyd stood silent, hardly hearing what was being said. Nonie Gaylor, instinct warning her of what was coming, was weeping quietly. Sargent looked at her an instant, and went on:

"He said, 'Every man's hand against me—Every man that finds me will kill me'. Just then I heard a shot. It was the shot that killed Harry Loyd."

A low, stifled sob broke through Nonie Gaylor's lips. Sargent stopped, listened, then took up his story again:

"I went down the street. The news was just coming up the street, that young Loyd had been killed. But that was not what I heard. All that I could hear was the cry that Cain heard everywhere. It was the cry, the whine coming up the street from the throats of a thousand men. The cry, it seemed, of all the men in the world, in full pack, whining to kill, to kill, to kill me, with their hands, with their hands! I ran. I ran to Benson. That was twelve miles. I ran all the way. It was that run that caught my heart to-night as you came up those stairs. I knew it. So you were right, too. I was—I am frightened to death."

He stopped, seeming to lose his hold upon things. But he caught himself and spoke briskly again.

"Now, I didn't bring you two here to show you a lesson of poetic justice. That was just a way things seem to have of happening in this world. I just wanted to ask you both a question or two. It was something that I needed to know before I go—where I'm going."

"Jim Loyd," he said, speaking loudly and clearly, "I took your brother's life, indirectly, of course. At least I was the cause. I tried to ruin your life. Finally I sent you on your way to prison. Now, the question: What do you feel toward me? Is it a foolish question? No. It is not. I need to know the answer. Where I am going—I have to know."

Loyd was stunned. His first thought, that Sargent was delirious, was driven away by the imperious calm assertion of the man's need. He *had* to know. He *must* know. There was no escaping the question that burned in the man's eyes. Loyd did his best. Nothing but the naked truth would serve those eyes.

"Three different times," he said simply, "I've tried to kill you—tried to make myself kill you. But—as God forgives me!—if I could save you from pain now, or where you go, I'd give my hand to do it."

The burning eyes searched his face for a moment, and, convinced, turned away.

"Nonie Gaylor," he demanded, "what do you say? They say a woman never forgives. I took love and the best of life from you. Do you dare say that you forgive?"

"God gave me my love," she answered steadily, "and God took my love away, from my sight. If I could smooth your way—where you are going—I would do it at any, any cost."

John Sargent heard her crying softly. He lay quiet, reflecting on this thing. They told the truth, these two. He had wronged them both, irreparably. And they were ready to give him back only kindness, even sacrifice.

Now, why? Ah! That was the other question. He had almost forgotten to ask it. Strange that he should have come so near forgetting it. For it was the really important question. Yes, that was the question—Why? He must ask it quickly. He must have the answer. All would be clear if he could but have that answer. He must rouse himself. He must raise his head and put that question clearly!

Nonie Gaylor saw the struggle coming. She slipped her arm under the pillow, so that his head was raised a little. Twice his lips formed the word, and no sound came. The third time he spoke it strong and clear:

"*Why?*"

Nonie Gaylor answered softly at his ear:

"Because God and love is all there is in the world!"

Apparently, John Sargent heard. He eased back gently on the pillow—dead. Loyd fell quickly to his knees. And these two, whom John Sargent had once wondered at for praying, prayed now, for him.

After a little, Loyd rose and went to the door. Nonie Gaylor rose and put a little handkerchief over the face on the pillow. Then she crossed softly over to the window. The snow was falling gently in great, leafy flakes. Already the hills were white.

It would not be a green Christmas, after all.

John Sargent was a thing of the past. The heavy snow that had begun falling just as he was setting out upon the "long road", was already drifting above his body. Of him there remained, above ground, three things: his mill, which lay stretched idle and waiting between the river and the River Road, guarded by Jim Loyd's men; his will, which lay now upon a broad oak table in the library of his big, neglected Milton home; his son, who was somewhere in Europe.

A great lawyer had come this morning from New York, to attend the funeral of John Sargent and to bring the will. With the will, he had brought a memorandum of instructions in which John Sargent had named the various persons who were to be present at the reading of the will. These persons named were now seated in the old library, waiting for the lawyer to begin. They were: Dean Driscoll, Nathan Oppenheim, George Lowther, secretary and sales manager of the Milton Machinery Company, James Loyd, John Strekno, William Flinn, Norah Gaylor. With them sat the Governor of the State, Gordon Fuller.

Yesterday, Christmas, the Governor had stepped off the eleven o'clock train from Albany and walked quietly up through Milton. What he saw was a town so quiet that it seemed to have been hushed by some strong will brooding over it. Every saloon and hotel bar was closed and had its curtains drawn. Not a single uniformed policeman was to be seen. Two or three sturdy men walked quietly back and forth on each block of State Street. With the exception of

these, there were hardly any men to be seen. The women who were abroad went swiftly about their errands.

Just ahead of the Governor, two men stopped on the sidewalk to argue about something. The Governor stood beside them, to hear what it was about. One of the patrolling men stepped up to the three and, touching the Governor lightly on the arm, curtly ordered the three to move on. They did so.

"What did that mean?" the Governor asked one of the two men, when all three had gone a little way.

"When did you get into town?" the man returned. Then, seeing that the Governor did not really know what it was all about, the man explained:

"Loyd's orders."

The Governor walked on by himself. "Loyd's orders!" he said to himself; "they seemed to think that that explained everything! I think I ought to know this man Loyd. I might learn something from him. Any man that can stand a town up on end like this, is worth knowing. He's a *governor!* Not one of the paper and tape kind, like me."

Without asking any further questions, he made his way up through the town to Dean Driscoll's house. Rapidly and clearly the Dean showed him the situation. He was confronted with an open revolt against the authority of the State, vested in his own person. Then the Dean laid before him Sargent's request, that all things remain as they were until his will had been read.

"I will see Loyd first," said the Governor. "Will he come here?"

Loyd came. The Governor threatened him with the armed forces of the whole State. Loyd replied that he had expected all that from the beginning. The Governor offered him a pardon for his own crime, if he would go back to jail and drop the business which he had undertaken. Loyd answered that he had tried his own case and had found himself not guilty. Therefore there was no need of pardon. The Governor thought a while.

"We will listen to the dead man," he said finally.

Now they were listening to the dead man. Before coming to the will, the great lawyer picked up from the table a smaller paper. From it he read a sworn and witnessed state-

ment by the late John Sargent, setting forth that he, John Sargent, had given the order, by telephone from the village of Benson, for the explosion which wrecked the stock-house of the Milton Machinery plant on the morning of 5 September. This was the crime of which Jim Loyd had been convicted. The eyes of the room turned to Loyd. But Loyd was not thinking of the change which this statement made in his position. He was thinking of John Sargent. The other night, when he was dying, John Sargent knew that he had done this act of justice. But, he had chosen to go off surlily, into the dark, leaving Loyd to think the worst of him. Why had he not spoken then? Well, Sargent had always been that way. He had always kept his worst side out.

There was a general stir in the room. The Governor rose and came over to take Loyd's hand.

"I am very glad it has come out this way, Loyd," said the Governor. "I was convinced that you were innocent from the moment Sargent told me of the thing that day in my office. I would have given you a pardon the moment you were sentenced. It was a bad business."

"Mr. Sargent was not to blame," said Loyd, looking the Governor levelly in the eyes. The Governor did not understand.

"Mr. Sargent," Loyd went on, "found a system and used it. That was all. He did not make the system. He was a part of it, himself. The system, the conditions of things, the State, the people of the State, the officials of the State; they are all to blame. The trouble is not that men *do* those things; the trouble is that they *can* do those things."

It was not altogether a pleasant return of the Governor's well-meant heartiness, but the Governor met it frankly.

"Yes," he said, "we are all to blame. We all admit carelessness and indifference and social injustice. But," he added, "we are not all able to lead armies, to right the wrongs."

The lawyer was now going on with the will. After the preamble, the will disposed of small individual bequests to old servants and dependants. There was a thorough-going completeness about the way in which John Sargent arranged these, giving what was enough to each, and nothing more than enough, for prudent, frugal living, that showed that

John Sargent had considered each individual separately and with studied care.

Then there were certain charities, favorites of his mother, to which John Sargent had regularly contributed for years. To these various causes he had left sums governed in amount, not by their needs or their comparative usefulness or effectiveness for good. He had dealt with them solely on the basis of the estimation which his mother had held of them many years ago. To himself, or as channels of help to the world's needy and suffering, those charities had never meant anything. He had always found the scrap-heap so near and such a good investment, that he believed it a waste of the world's good time and energy to try to save the weak things or the useless things.

Concerning Milton Sargent, the son of John Sargent, the will explained that a certain sum had already been set aside, invested in bonds that could not fail to give their stated returns, for his support during life. This arrangement had already been perfected. Properly it had nothing to do with this present document.

But John Sargent had desired to leave a statement of this case. He had not cut his son off from participation in the body of his estate through any bitterness or malice. There was no word of blame for the son. John Sargent stated simply that he did not judge his son competent to handle the large responsibility of money and power. It would not conduce to his son's welfare or happiness. There was no complaint. John Sargent stated a bald fact. And in that simple statement he disposed of the bitter disappointment of his life.

Then came the main clause of the will. "My estate"—it is better to quote—"consisting of tweny-two thousand shares of the Milton Machinery Company's stock, I leave in trust to all and several employees of the Milton Machinery Company who were continuously in the employ of said company during five years previous to the third day of May of this calendar year. I direct and hereby name Nathan Oppenheim of New York, the Reverend James Driscoll, George Lowther, James Loyd, John Strekno, William Flinn, Norah Gaylor, all of Milton, to be and act as trustees for the herein described beneficiaries. The said trustees shall form a corporation to hold and manage the stock herein bequeathed to the described

beneficiaries. They will be in actual possession of nine-tenths of all the shares of the Milton Machinery Company. It will therefore be incumbent upon the said trustees, as representing the majority stockholders, to choose and appoint the officers of the Milton Machinery Company and to govern the conduct and affairs of that company.

"I likewise devise that each and every employee of the Milton Machinery Company, other than those specified above, shall, when he or she shall have completed five years' continuous employment with said company, become automatically a participant in the benefits of this instrument and a co-owner of the shares before named. (The months during the Summer and Fall of the present year, when all work was suspended in Milton, shall be reckoned as employment.)

"The shares shall be apportioned and owned by the employees and the profits therefrom divided in a scale mathematically based upon the wages earned by the employee.

"I hereby name and request Nathan Oppenheim and the Reverend James Driscoll hereinbefore mentioned to act as executors of this, my last will and testament."

This was the end of the will proper. But John Sargent had more to say. Beneath his signature and that of the witnesses, he had appended his own statement in his own way. It was evident that while forming the main portion of the will he had been hampered by the stunting phraseology of the lawyer.

Now he was free to tell the world just what he thought. Probably he did not remember just how little the world cared about what he thought and said, or why. Perhaps he did not care. It was his word. It was John Sargent, as he had lived and thought, and as he expected to die.

"I am not a philanthropist," he had written. "I am not a repentant pirate of industry, trying to snivel into the good memory of men. I have no idea that what I have just done will accomplish any real good either for the world or for those who receive benefits from my will.

"I have not space here to enumerate all the reasons which prompted me to doing what I have done. No man is ever sure just why he does any particular thing.

"Three months ago I would have said, and believed, that a man who did a thing such as I have done, would, in the effect, be an enemy to society. I would have said: The man had a fortune; a fortune is a sacred thing. A fortune is a thing that by its very nature is bound to make another fortune. It is bound to go on adding to the wealth of the world by adding to itself. Men who have money are bound to go on making money and keeping it together, for only by these men making money and keeping it together is the wealth and prosperity of the world increased.

"Men who have money and the ability to make money—I said—are in a class by themselves. They have upon them the burden of making this world rich and keeping it rich. And this is a task that is every day getting harder. The unfit, the unready, the unwilling are every day increasing out of all proportion. They are not content to eat the share of the world's wealth day by day, as it is provided for them. No. They want to come into the storehouse and eat up in one gorge what it has taken years to gather.

"Men of wealth, men with the ability to make and store up, must stand together. Wealth must stand by wealth. We must keep back the crowd from the storehouse. Otherwise they will come in and glut themselves in one meal—and then the world will starve to death. We are the guardians, the keepers, the makers and the keepers. We have a duty to the world and to each other, we men of wealth. We must go on producing, producing so that the world may eat. We must go on keeping, keeping so that we will have the power to go on producing. If we do not produce, the world starves. If we do not keep, we cannot go on producing more, the more that is being demanded.

"We must stand and fight against the gluttony of the world. If allowed to, it would eat in a day all that we can produce in a year. Social unrest, the ever-whetted appetite of the many, wanting to eat more than there is for it to eat, is crowding us harder and harder. We must stand back to back, shoulder to shoulder, or we shall be pulled down.

"Think of it!—" The lawyer unconsciously fell into the tones of the dead man with whom he had long been intimate. The effect was uncanny. The lawyer himself felt it, and changed his voice carefully as he began again.

"Think of it! For all the years of my manhood, thirty years and more, I believed that. I was a fool, of course. But I believed it. I believed that every rich man belonged to a class of rich men. I believed that they were loyal to each other and to their class. I was proud to be of the class. I believed that we all stood together, especially in this country, to hold back the oncoming rush of Socialism and Anarchy and the short-sighted greed of the non-producing many.

"Then I got my lesson. I was in trouble. My employees had fought me to a standstill. I saw ruin. On top of that came the Governor of the State, sworn to protect me while I produced wealth for the State; he came and pushed me out of my own mill. I was helpless. I needed help. I went to those who could and, of course, would help me—to my fellow rich men. What did they do? They tried to throw me out to the pack!

"I am putting my fortune back where, some say, it originally came from. They say it came from the hands of those who have worked for me. They lie. My fortune came out of my father's brain and mine.

"And, why? I am doing this, not because I feel I ought to do it, not because it will do good, but because it will be an everlasting scare and nightmare to all rich men. I have found that there is no such thing as class responsibility or loyalty among rich men. But by this I will teach all rich men that it would not be difficult to put an end to them all. Whereever two of them talk together, they will revile John Sargent because he showed Socialism how, and how easily, it might be done.

"But I am not doing this for Socialism. It will not advance the cause of that goose-killing fraud.

"For years I have heard that the profits of my mill were not divided. They were not divided. They were kept together. And they were put back into that mill—to make it produce more and more, that the people might eat, and go on eating.

"The profits will not be divided now. There will be no profits. Those profits were sweated out of my own brain and energy.

"Finally. If any one of those to whom I am giving my fortune says that it was his by right, that I took it from his work and kept it from him all these years, then I challenge them. Let them show twenty years from now how many of them have anything of what I have given them!

"Twenty years ago, they had nothing. Twenty years from now, most of them will have nothing.

"I am going now to Milton, to make my last fight, alone.

"If I beat all my enemies completely, absolutely, then I shall come back and burn this. If I die before I beat them all, then this shall stand as it is written."

As the lawyer finished reading, the party rose. Bewilderment was the only feeling that was written on their faces with any clearness. When a man who does not understand himself, and who, in additon to that, deliberately puts the worst side out, tries to reveal himself, the result is bound to be confusing.

The Governor asked the great lawyer:

"Is that will sound?"

"As sound as human, and legal, foresight can make anything. I should say it is absolutely unassailable," was the answer.

"What can be done here, in the meantime, before it can go into effect, I mean?"

"The court can appoint the executors to hold the property. That's the simplest way."

[TO BE CONCLUDED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

II.

DUBIUM: DE MILITIBUS IN STATU BELLICAE CONVOCATIONIS.

Proposito huic sacrae Poenitentiariae dubio: "Utrum miles quicumque in statu bellicae convocationis, seu, ut aiunt, *mobilitationis,* constitutus, ipso facto aequiparari possit iis qui versantur in periculo mortis, ita ut a quovis obvio sacerdote possit absolvi."

Resp. Detur responsum diei 18 martii 1912, ad Episcopum *V.,* nempe: "*Affirmative,* iuxta regulas a probatis auctoribus traditas".

Datum Romae ex aedibus S. Poenitentiariae die 29 maii 1915.

CAROLUS PEROSI, *S. P. Regens.*
IOSEPH PALICA, *S. P. Secretarius.*

S. CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

PRAESUMPTAE MORTIS CONIUGIS.

FACTUM.—In quadam Galliae civitate, C. B., die 7 septembris 1871 ritu Tridentino uxorem duxit quamdam V. E. Haec autem, elapso fere sexennio, idest mense februario 1877, maritum deseruit, ac paulo post omnino disparuit. Quare C. B., cum eam sedulo, sed frustra, exquisivisset, civili foedere sibi adiungere ausus est aliam feminam.

Conscientiae autem stimulis exagitati, ambo demum Ordinario supplicarunt ut sibi liceret civile consortium sacramentali vinculo honestare, simul sub fide iurisiurandi asseverantes se non ante civile foedus iniisse quam sibi de obitu prioris coniugis persuasum fuisset.

Curia dioecesana, licet, omnibus perpensis, maximam probabilitatem agnovisset mortis uxoris V. E., attamen acta processus ad hanc S. Congregationem transmisit.

RESOLUTIO.—Quando ad demostrandum alicuius coniugis obitum probationes veri nominis adduci non possunt, tunc satis erit tales *coniecturas, praesumptiones, indicia et adiuncta* congerere, e quorum cumulo *probabilitas maxima, seu moralis certitudo* exsurgat (cfr. Instr. S. Officii, an. 1868). Humana enim tractanda sunt modo humano.

Iamvero ex Actis sequentes praesumptiones colliguntur.

Aetas. Mulier nunc esset annorum septuaginta duorum. Vix autem admitti potest eam ad hanc aetatem pervenisse, quum valde tum vino tum libidini indulgeret. Immo haec causa fuit qua tribunal civile anno 1882 sententiam separationis corporum ac bonorum contra eam proferret. " Cette décision n'était que trop motivée par les habitudes d'intempérance et l'inconduite notoire de la femme, qui avait abandonné le domicile conjugal pour aller vivre avec des amants ". Compertum est autem ebriositatem et incontinentiam adhuc funestiores esse generatim sanitati mulierum quam virorum.

Accedit quod mulier erat inops; e famulatu enim victum quaerebat. Immo prorsus in miseriam cecidisse videtur, siquidem ob continuam ebrietatem nec famulatum agere amplius poterat. " Elle se livrait à la boisson continuellement, elle ne pouvait plus rester en place. . . .". Unde, labente tempore, valde probabile evenit ut etiam iis rebus careret quae ad vitam sustentandam requiruntur. Est ne verisimile talem mulierculam, tum vitiis tum egestate tabescentem, usque ad annum vixisse septuagesimum secundum?

Inutilitas requisitionum. Femina disparuit anno 1877, ergo abhinc annos triginta octo; nec tot annorum spatio ullum eius vestigium reperiri potuit, etsi diligentes peractae sint investigationes tum ab auctoritate civili, tum a parentibus.

Sedulo enim dequisita est iam anno 1882 a tribunali civili, quando nimirum vir instabat coram iudice pro sententia separationis. Cum enim illa inveniri nullatenus potuisset, tribunal hanc sententiam proferre coactum est—uti dicit—" par défaut ". Quae sententia deinde etiam evulgata fuit per ephemeridem ad huiusmodi promulgationem specialiter designatam, nihil autem nec tunc de muliere auditum fuit.

Nec eius propinqui ullum de ea nuntium dare potuerunt, sed ipsi quoque eam iamdudum e vivis sublatam credunt. Sic enim eius frater iam multis abhinc annis scripsit ad oratorem C. B.: " Tu me parles toujours de cette disparue (*idest* de ma sœur) . . . maintenant oublie-la totalement, fais comme moi, il est très probable qu'il y a longtemps qu'elle est morte. . . . S. m'a écrit en 1906 qu'il avait fouillé un peu partout dans P. (ubi mulier habitaverat) et qu'il n'avait jamais pu avoir aucun renseignement sur elle ". Ac iterum ab oratore interrogatus anno 1911, idem frater uxoris in eumdem modum

respondit: "Tu me parles de ma sœur; pour moi je la crois morte, et il y a longtemps". Ergo nec familia mulieris a plurimus annis quidquam de ea rescivit, eamque iampridem defunctam putat. Et sane haud difficile erat mulierculam, nimio potu tam saepe delirantem, infausto aliquo casu periisse, nec identitas defunctae haberi poterat utpote nullum sui nominis indicium praeseferentis. In magnis quippe civitatibus, qualis ea est in qua mulier vixit, non raro evenit ut cadavera inveniantur sepelienda uti anonyma. En verba processus: "Ceux de sa famille, comme ils étaient au courant de ses habitudes d'ivresse, affirment qu'ils la croyaient décédée par accident. Mais n'ayant aucune pièce (ou document) sur elle, le décès n'avait pu être constaté".

His omnibus perpensis, Emi ac Rmi Patres in generalibus huius sacrae Congregationis comitiis habitis die 29 aprilis 1915 ad dubium: *An oratori C. B. permitti possit transitus ad alteras nuptias in casu,* respondendum censuerunt: *Affirmative.*

✠ Aloisius Capotosti, Ep. Thermen., *Secretarius.*

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

Decretum: Pium Exercitium xv feriis tertiis ante festum S. Dominici Conf. peragendum plenaria indulgentia ditatur.

Die 6 maii 1915.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adsessori S. Officii impertita, ad preces Rmi P. Hyacinthi Mariae Cormier, magistri generalis Ordinis Praedicatorum, benigne concedere dignatus est, ut omnes et singuli christifideles, qui confessi ac sacra Synaxi refecti piis exercitationibus ac supplicationibus, in qualibet ecclesia vel publico aut semipublico oratorio, per quindecim ferias tertias continuas sancti patris legiferi Dominici Confessoris festum immediate antecedentes, in honorem eiusdem sancti Rmo Ordinario probante publice habendis, interfuerint, simulque ad mentem Summi Pontificis pie oraverint, valeant plenariam Indulgentiam defunctis quoque applicabilem, singulis vicibus, adqui-

rere. Praesenti in perpetuum valituro absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

R. Card. Merry del Val, *Secretarius.*

L. * S.

✠ Donatus, Archiep. Ephesinus, *Adsessor S. O.*

SACRA CONGREGATIO RITUUM.

I.

Decretum: Quaedam Missae Votivae durante praesenti bello permittuntur.

Instantibus nonnullis Episcopis, sacra Rituum Congregatio, vigore facultatum sibi specialiter a sanctissimo Domino nostro Benedicto Papa XV tributarum, benigne concessit, ut, hoc bello perdurante, capellani militum in castris vel in captivitate detenti, necnon eorum adiutores aliique sacerdotes praelio dimicantes, legere rite possint in Dominicis et festis Domini eorumque Octavis, Missam *de Ssma Trinitate,* in aliis vero festis Duplicibus I vel II classis Missam *de sancta Maria a Pentecoste ad Adventum;* in utroque casu, cum *Gloria* et *Credo* additaque oratione *tempore belli*: reliquis autem diebus praefati capellani et sacerdotes celebrare valeant vel enuntiatam Missam de beata Maria Virgine cum Oratione *tempore belli,* vel Missam *tempore belli* cum oratione *de sancta Maria,* vel Missam de Requie.

Contrariis non obstantibus quibuscumque. Die 15 aprilis 1915.

A. Card. Vico, *Pro-Praefectus.*

L. * S.

✠ Petrus La Fontaine, Patriarcha electus Venetiarum, *Secretarius.*

II.

Dubium: De Syllabis Hypermetricis quoad Cantum.

A sacra Rituum Congregatione pluries expostulatum fuit: "An regula descripta in Antiphonario Vaticano circa syllabas hypermetricas, quae frequenter occurrunt in cantu hymnorum, scilicet quod ipsae non elidantur, sed distinctae pronuncientur propriaque nota cantentur, stricte et rigorose interpretanda sit,

vel e contra liceat etiam ipsas syllabas elidere, praesertim si in praxi id facilius et convenientius censeatur?"

Et sacra eadem Congregatio, audita specialis Commissionis pro cantu liturgico gregoriano sententia, propositae quaestioni re sedulo perpensa ita rescribendum censuit: "Negative ad primam partem, affirmative ad secundam".

Atque ita rescripsit et declaravit die 14 maii 1915.

A. CARD. VICO, *Pro-Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Patriarcha electus Venetiarum, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

4 March: Mgr. Francis Gillow, of the Diocese of Liverpool, England, made Privy Chamberlain supernumerary of His Holiness.

6 March: Mgr. Joseph Leo Gallardo, of the Archdiocese of Buenos Aires, made Privy Chamberlain supernumerary of His Holiness.

8 March: Mgr. John O'Leary, of the Diocese of Ross, made Privy Chamberlain supernumerary of His Holiness.

12 March: Mgr. Emanuel Garcia y Bernal, of the Archdiocese of Santiago di Cuba, made Honorary Chamberlain of His Holiness.

31 March: Mr. Francis E. O'Gorman, of the Archdiocese of Westminster (England), made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

14 April: Mgr. Ernest Filippi, secretary of the Apostolic Delegation of Cuba, made Honorary Chamberlain of His Holiness.

7 May: Mgr. John MacIntyre, Titular Bishop of Lamo and Rector of the English College, Rome, appointed Consultor of the S. Congregation of Religious.

7 May: Mgr. Leon Arcand, Canon of the Cathedral of Three Rivers (Canada), made Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. Penitentiary Apostolic: 1. publishes a decree whereby the faculties of priests attached to the Italian army are extended for the period of the war; 2. answers in the affirmative a doubt whether soldiers called to the colors may be looked upon as in danger of death, in the sense that they may receive absolution at the hands of any priest they meet.

S. Congregation on the Discipline of the Sacraments, in deciding a case of presumption of death of a husband or wife, lays down the following principle: when, in proving the death of a consort, proofs strictly so-called are not forthcoming, it suffices that there should be collected conjectures, presumptions, evidence, and circumstances enough to amount to the greatest probability, or moral certitude.

Supreme S. Congregation of the Holy Office decrees that those who assist at the devotions of the fifteen Tuesdays before the Feast of St. Dominic in his honor, may gain a plenary indulgence, applicable to the holy souls.

S. Congregation of Rites: 1. grants permission to military chaplains, their assistants, and other priests in the war, to say certain Votive Masses on Sundays and feast days of our Lord and other festivals; and (2) answers that it is permissible to glide over the hypermetrical syllables that frequently occur in the singing of the liturgical hymns.

Roman Curia gives the official list of recent pontifical appointments.

PUNCTUALITY IN THE CELEBRATION OF MASS.

To the Editor, The Ecclesiastical Review.

When Pope Pius X issued his celebrated decrees on Holy Communion and the conditions for its frequent and daily reception, many prelates urged on their priests the duty of affording their people every opportunity for going to confession. The timeliness of such an admonition was obvious; but, after

an experience of more than forty-six years, I am convinced that this piece of good advice should be supplemented by another, perhaps equally important.

There was a time when Catholics regarded themselves as fortunate if they were able to hear Mass and receive the Sacraments once or twice in the year; and they did not complain if they had to put themselves to great inconvenience to enjoy such a privilege. The missionaries were often, and indeed commonly, unable to begin Mass before midday or later; but neither priest nor people complained. And this state of affairs still continues in many parts of the country and will continue for years to come. Later, when these large districts began to be subdivided, and priests and parishes were multiplied, the distance to be traveled by many was still very considerable; roads were frequently almost impassable, if they existed at all; time-pieces were not always of Seth Thomas's best make, and no little irregularity was a necessary consequence. But times change and we change in them; and people whose grandfathers esteemed themselves happy in being able to comply with their Easter duty, are now not only permitted, but are very earnestly urged, and that by no less an authority than the Supreme Head of the Church, to approach the Holy Table frequently, and if possible, even daily; and the conditions are reduced to the minimum, and are stated in language so simple that the little child can understand it. But in not a few churches, something else, as I have said, is still wanting; and that, too, where it should be least expected. The unavoidable irregularity of the past has given place, even in country districts, to a punctilious regularity in our day that makes the whole world move, as it were, by machinery, so that down to the minutest details of daily life five minutes one way or the other is something that has to be reckoned with. Hence persons who must follow their daily avocations and are at the same time anxious to hear Mass and receive Holy Communion frequently, must calculate their time very closely. The person who has to take his train or car, to be at his shop, office or store on time; the mother who must look after her family and household duties, must depend on the punctuality of the priest. If he is behind time, what anxiety, what impatience, what irritation, what just criticism; and all this because of the tardiness of the priest. Yet

it is notorious that many priests who are punctual in other matters are often behind time in celebrating the Holy Sacrifice. And why? That they may be permitted to sacrifice a little of God's precious time at the shrine of self-ease. That their poor people have to wait, look at their watches, think unkindly, and not infrequently leave the church without receiving Holy Communion, is a matter of little concern to them. Let them wait. And this too often is the language of the "man of God"; of him whose whole vocation is to "spend himself and be spent" in the service of his Divine Master; of the *alter Christus,* the shepherd who should "give his life for his sheep" who are to be his glory and his crown in the kingdom of heaven for all eternity. We often complain of our people coming late to Mass; but are they not following the example too frequently given them? Could they not retort, "Physician, heal thyself"? O how many Masses are missed, how many Holy Communions are lost because "Father John was late". Parishioners will come to the church, wait for minutes—because minutes count with them—look impatiently at their watches, look at the altar, and not infrequently have to leave the church with a sad heart before Communion time, and, it may be, omit a Holy Communion, promised to the poor souls in petition for a needed favor, or in gratitude for a favor received through their assistance; and all this because "Father John was late, as usual". From this it is only one step, and a natural one, to staying away altogether, or coming without fasting. Father John, what do you think about this? Where is the spirit of the Good Shepherd who gives His life for His flock; where the spirit of the Church; where the command of Pius X? Who can estimate the honor and glory of which our Sacramental Lord is deprived, whose delight is to be with the children of men? or the spiritual loss that souls aspiring after perfection sustain? or who measure the supernatural strength those are deprived of who have to mix with a sinful world and hourly meet with strong and persistent temptation? Father John, much may depend both for time and for eternity on your tardiness or your punctuality in this matter. Father John, take my advice; buy a new alarm clock, one that will make a loud noise, and set a statue of the Good Shepherd beside it.

A. A. LAMBING.

ST. PAUL'S TRIBUTE IN THE LETTER TO THE ROMANS (ROM. 9:5).

The dogmatic import of the letter to the Romans is too well-known to need comment. Writing to the congregation that he had not yet visited, St. Paul elaborates the argument that justification comes neither through the Natural Law nor the Law of Moses, but through the Gospel. In the ninth chapter the Apostle enumerates the divine favors showered upon the Israelites, "to whom belongeth the adoption as of children, and the glory and the testament and the giving of the law and the service of God and the promises"—reaching his climax in verse 5: "Whose are the fathers and of whom is Christ according to the flesh who is over all things, God blessed forever. Amen." In this brief hymn of praise and doxology, the Apostle of the Gentiles proclaims the divinity of our Saviour as clearly as Peter proclaimed it at Cæsarea Philippi, or John at Patmos when he sealed the last chapter of revelation.

But the Rationalist will not have it so, and with the Rationalist stands the broad-minded Protestant, who is driving the wedge of higher criticism into the fast-loosening structure of old-time Protestantism. In this alignment, too, we must class the Modernist with his shifting viewpoint and critical code, admitting that if your religious instinct hungers for a divine Christ, well that is what Paul meant to give you. If that same religious instinct rejects a God-man, well and good, for St. Paul only meant that Christ was a very good man in whom the consciousness of the divine was immanent even as it is in you. The divinity of Christ is a dogma that has grown in the Christian conscience or, as Loisy puts it,[1] "The Mediator is altogether man, but he has received from God an especial call and commission to his fellow-man." "The Son of God, in the sense that all men are or may become His sons; the child of His people and of His times." And Harnack, the pride of intellectual Lutheranism, blasphemously asserts: "This feeling, suffering, working, praying, struggling individual is a man."

Now both progressive Protestant and subtle Modernist fly to St. Paul in vindication of their irreligious religion and

[1] "The formal definition of his divinity was only developed progressively in Christian tradition."

claim that the Christ of Paul was not God. Brought face to face with this text in the ninth chapter of Romans, their method of attack is ingenious. Throw a period into the reading after the word "All" or "Flesh" and then the verse stands: Of whom is Christ according to the flesh. God be blessed forever—Who is over all things. The conclusion then is quite simple; the Apostle of the Gentiles in his doxology is praising God the Father for the great blessing bestowed on the nation of the Jews. It would really be consoling to the Catholic if there was a tinge of originality in the contention of these modern exegetes. But, sad to tell, there is not, for this so-called modern reading goes back to the days of Erasmus, who in the egg-forming process that Protestants delight in attributing to him, thought it worth while to attack this verse. To maintain his position he invoked the codex he had at hand and the testimony of the Fathers. What codex he was using we do not know, but the plain fact is that among 250 codices but four differ from the reading as found in the Vulgate. Nor do the Fathers sustain him, for among forty Fathers handling the text, all attribute the doxology to Christ; and, as Cardinal Franzelin remarks, there is no text in Holy Scripture where we find greater unanimity in interpretation among the Fathers. Cyprian and Chrysostom whom Erasmus mentions in his argument are very poor authorities for him; as Cyprian uses this very passage in his work "Against the Jews", to prove the divinity of Christ, and Chrysostom, who uses it often, never once omits the word God, as Erasmus would have him do. In attempting to destroy Paul's meaning in this instance the rationalistic Erasmians are running counter to the traditional reading of the text, for from Irenæus to Jerome there is one great Catholic voice reëchoing the Pauline tribute to the Son of God, who being over all things is blessed forever; and even among the early heretics not one can be found to deny the application of the verse to Christ. Though the early-century Modernists would rob the Saviour of men of His divinity, they based their arguments not on punctuation, which would have been a far easier method, but on a distorted sense that they made the passage convey.

The bold and flaring disregard for truth that stamps the rationalistic school can be seen from the statement of Tischen-

dorf: "Christian Antiquity bears striking testimony that 'God over all' does not refer to Christ." Now of all Christian antiquity his authorities are Eusebius, Pseudo-Ignatius, and Photius, crowning all with Julian the Apostate. The first two are not dealing with the present text at all, but with the Letter to the Ephesians, 4: 6. Nor is Julian commenting on the passage in question. So this sweeping rationalistic assertion on the testimony of Christian antiquity reduces itself to the lone Photius, an heretical writer at the close of the ninth century, who with all early Catholic tradition arrayed against him denies the reference to the Son of God. Appalling testimony this to make the orthodox exegete tremble!

Driven from their position on interpretation, the modern critics assail the punctuation of the Vulgate and call for a period after the word "flesh", or "all". This would cast the doxology into the exclamatory form, and the emphatic first place in collocation would be claimed by the word "blessed" either in the participial form ἐυλογημένος or the adjective form ἐυλογητός. This is an inviolable rule in both Old and New Testament doxologies. Yet in the present pericope there is no such word-order reading as it does ἐξ ὧν ὁ χριστὸς τὸ κατὰ σὰρκα ὁ ὢν ἐπὶ πάντων θεὸς ἐυλογὴτος ἐις τοὺς αιῶνας ἀμὴν. Again if the reference is to God the Father the participle ὢν is redundant and unnecessary. A very simple grammatical law calls for reference to the immediate antecedent ὁ χριστός by the relative clause ὁ ὢν which is the Hellenistic equivalent of the Attic ὅς ἐστιν. Or else St. Paul, knowing a little of Hellenistic Greek would have penned the passage in attributive form, or omitted the participle ὢν as he did in the letter to the Ephesians, 4: 6 ὁ ἐπὶ πάντων θεὸς. But no; with characteristic conciseness he balances his thought well, making the tribute to the divinity of his Master stand out in striking contrast to the clause expressing the sacred humanity: "The crowning honor of your race, the Christ—an Israelite according to the flesh, God over all blessed forever."

Another argument of those who would steal from Jesus Christ the tribute of His Apostle, is that Paul never calls Christ God, much less God over all; nor does he ever link a doxology to the Name that is above all names. The Catholic answer is a positive denial, for in the letter to the Ephesians

he proclaims the Godhead of our Saviour, telling his readers that not for the wicked is the inheritance of the kingdom of *God* and of *Christ* (Eph. 5 : 5). And to Titus—" The grace of God our Saviour hath appeared to all men—Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ." And why should he hesitate to call Christ God over all, who when writing to the Colossians had said: " In Him (Christ) were all things created in heaven and on earth, visible and invisible, whether thrones, dominations or principalities or powers, all things were created by Him, and in Him. And He is before all and by Him all things consist " (Col. 1 : 16). " In Him dwelleth all the fulness of the Godhead corporeally " (2 : 4). And to the Philippians: " Christ Jesus: who being in the form of God thought it not robbery to be equal with God: But emptied Himself taking the form of a servant, being made in the likeness of men and in habit found as a man." So in Catholic teaching the passage in the Epistle to the Romans can never mean anything but the simple enunciation of a great truth, as all great truths are simple.

A holy gratitude and a healthy pride should fill the Jewish heart for the benefits of a loving God. For theirs is the race of the fathers, God's chosen ones, Abraham, Isaac, and Jacob to whom the sweet promise of salvation was pledged; theirs too the race that saw the promise fulfilled, flesh of their flesh and blood of their blood—" Because He loved thy fathers and chose their seed after them " (Exod.). " *Ex quibus* Christus," not " *quorum* est Christus ", for the Christ was not to be for the Jews alone, as Abraham, Isaac and Jacob were, but while taking His human nature from their line, His was to be a salvation prepared before the face of all peoples—" a light to the revelation of the gentiles and the glory of the people of Israel." The dogma of the Word Incarnate is brilliantly formulated in these few lines, flashing out from Paul's pages with telling conciseness—Man, as we are men according to the flesh, a true-born child of Israel, yet to Him is given an attribute belonging to the Supreme Being alone—God, blessed over all, as none other can be, now and forever.

GERALD C. TREACY, S.J.

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CASUS CONSCIENTIAE.

Qu. Fifteen years ago *A* sold eighty acres of land to *B* for $500. *A* had only a tax-title to that land, having paid the delinquent taxes on it for four years. In that year in the State where the land was located, the legislature passed a law making a tax-title "absolutely good and unredeemable" even upon payment of the first year's delinquent taxes.

At the time when the "contract of sale" was drawn up, *A* submitted a complete abstract of title to *B* for examination, which abstract clearly demonstrated only a tax-title held by *A*. *A* was not well informed about land titles. *B*'s conversation, however, seemed to indicate that he knew what he was doing. The tax-title feature was not discussed between them, nor was it stipulated in the contract by what kind of deed *A* was to convey the land to *B*. *B* paid $10 on the contract of sale and had thirty days' time to pay the balance of $490, "which he would have at that time"—so he represented to *A*. In the meantime *A* heard the new law of "absolute tax-titles" discussed and heard opinions (though not "legal" opinions) expressed, that it likely would be set aside by the Supreme Court as unconstitutional. He also learned that it was customary to convey tax-title land only by quit-claim deed, and that no prudent man would convey such by warranty-deed, and that no purchaser had a right to expect any other than a quit-claim deed from the grantor. *A* considered that legally his quit-claim deed was just as good as his warranty-deed, because there were no visible means back of the warranty-deed to make it good, in case his own tax-title proved to be defective. When *B* finally paid the balance of $490, *A* did what custom and prudence demanded, and, to save himself possible and expensive legislation, gave *B* a quit-claim deed. Thus far all the transactions on the part of *A* were honest, open, and perfectly legal, and *B* congratulated himself upon his smartness for having obtained such an extraordinarily good bargain, for similar lands in the neighborhood were much higher in price.

The following year this "absolute and unredeemable tax-title law" was set aside by the Supreme Court. Thereupon the owner previous to *A* came and offered *B* the $80 with legal twelve per cent interest, which *A* had paid for all delinquent taxes, and *B*, making a poor defence, or having poor counsel, or buying and holding that land under these unfortunate circumstances of uncertain laws, lost the land and his $420, and as ignorant and mean people will do, tried to shoulder all the fault for his loss and careless transaction on *A*. *B*, however, was advised by his legal counsel not to begin any legal action in the courts of law, for everything in the intent and per-

formance on the part of *A* was in full harmony with law, business prudence, and good judgment. *B* next, through the United States mail, started to abuse *A* and tried to blacken his character with ecclesiastical superiors, who naturally took no notice of him.

A, however, is a conscientious man and does not want a dollar that is not lawfully his own, and just as naturally too does not want to be defrauded out of his own. Nevertheless, he sometimes is afraid that perhaps he did not do to *B* exactly as he should wish another to do to him in like circumstances, and fears now, *post factum*, that perhaps he should have fully discussed the tax-title feature with *B*. *A* does not want to hold any money under a doubtful title. Since, however, *B* took his own course of getting satisfaction from *A* by abusing and blackening him whenever he could, *A* was slow in seeking a settlement. This year, however, through a third party, he asked *B* what he would take in full, satisfactory settlement for his pretended, doubtful claim. *B* replied that he would take $450. *A* paid it, "not because he acknowledged any wrongdoing either by intention or act, but because he did not want any money to which his title might in any wise be doubtful". When *B* saw that *A* was overconscientious, he immediately went back on his word and demanded $666 more for interest, which he claimed he had to pay on the $450 borrowed to pay for this land—on some of it he said he paid as high as twenty per cent interest. At the time of the land deal, *B* never said a word about being obliged to borrow money for it. *A* positively refused to pay any interest to *B*: first because, if *B* has any claim to any refund from *A*, that claim is very doubtful; secondly, because *A* has already refunded $30 more to *B* than his profits, so that *A* is $30 out of pocket; thirdly, because *B* has taken more abuse and character-blackening out of *A* during these years than all the interest is worth; and fourthly, because *B* should be willing to suffer a little, too, for his bad deal, if indeed it is a loss; for if he had not made the sale at all he would likely have nothing to show for this money now, judging from his management of things, whereas he now has $450.

What is the confessor to tell *A* to do? Was *A* obliged to make any refund? Is he obliged to pay any interest to *B*? Did *A* have a right to presume that *B* understood his business in the land deal? Did *A* have a right to avail himself of the peculiar "unredeemable tax-title law"?

CONFESSARIUS FOR A.

Resp. *A* was not obliged to refund to *B* the money for the sale of the land in question, much less to assume responsibility for the interest which *B* claims he had to pay on the $500.00.

In the first place, *A* acted in accordance with the law and the custom of the State in the transfer of the property to which he had a tax-title. His dealings with *B* were open and without fraud inasmuch as he submitted to *B* a copy of the kind of title he held to the land in question. *A* had a perfect right to suppose that *B* understood the value of the tax-title and knew of the possibility of its being set aside as an absolute title to the land. If *B* did not understand these things he must blame himself for making a transaction without informing himself properly. If then *B* was willing to buy the land which he knew *A* held only under a tax-title, he took a chance and must stand the consequences, but he cannot blame *A* for having deceived him or done him any other sort of injustice. Everybody acknowledges the right of the State to pass laws for the regulation of rights and the transfer of rights, and as there is nothing like absolute justice in transactions between individuals, all things being relative in value and appreciation, we are to be guided by the laws of the country in these matters. It is unfortunate that laws are passed that are soon after annulled by the Supreme Court, as in this instance regarding the value of a tax-title, but there is no reason to blame *A* for it and hold him responsible for the loss that the change of law caused. The very fact that *B* did not dare to go to court because of having no valid reason to hold *A* responsible for his loss of money is sufficient proof that *A* was not bound in justice to refund the money he received from *B* for the sale of the land. It is to be regretted that *A* out of mistaken kindness and consideration for *B* returned the money to him.

FR. STANISLAUS, O.F.M.

SECULARIZED RELIGIOUS AS CHAPLAINS.

Qu. A friend of mine, with whom I recently discussed my position as a chaplain to a convent with novitiate and hospital, made this remark: "I would like to get such a position; but I cannot, because I am an ex-religious." Was he right, and, if so, what are the restrictions (*de jure generali*) placed on ex-religious?

Resp. Recent legislation on this matter is contained in a decree of the S. Congregation of Religious, dated 15 June, 1909, in which it is exacted that a person who has an indult

of "secularization", or who, having made perpetual vows, has been dispensed from them, may not, without a special indult of the Holy See—

(1) hold office or benefice in the major or minor basilicas or in cathedral churches;

(2) hold the office of teacher or any other office (*quolibet magisterio et officio*) in major or minor seminaries, or in other institutions for the education of the clergy, or in universities which enjoy the apostolic privilege of granting degrees in theology, philosophy, and canon law;

(3) hold any office or position in the episcopal curia;

(4) hold the office of visitor or moderator in regard to religious communities of either sex, even when it is question of merely diocesan congregations;

(5) reside permanently in a locality where there is a house or convent of the province or mission to which, as a religious, he belonged.

It is evident that, according to this decree, the priest about whom the query is asked, may accept appointment as chaplain to a convent of religious women, unless he is debarred by the condition mentioned under number five.

THE SCAPULAR MEDAL.

Qu. Kindly inform a subscriber if a bishop's permission is required for the wearing of a scapular medal? I know of one bishop who forbids his people to wear a scapular medal without his special permission. Is it necessary to have every medal specially blessed before wearing it, when the person wearing it has already been duly enrolled?

Resp. The decree of Pius X, dated 16 December, 1910, makes no mention of such a permission as our subscriber refers to. If the person who is to wear the medal has already been duly enrolled, the medal should be blessed; the decree says explicitly that it may be blessed "unico crucis signo, sive in ipso ascriptionis actu, . . . vel etiam serius, pro petentium opportunitate".

PRECEDENCE IN ECCLESIASTICAL PROCESSIONS.

Qu. Have not diocesan priests the priority, or precedence, over regular or religious priests in church solemnities, such as processions? Should not the order be as follows: acolytes, priests of religious orders, diocesan priests, and lastly the celebrant?

Resp. Our correspondent is not mistaken in regard to the correct order of ecclesiastical processions. The only exception is that provincials and other general superiors of religious orders are ranked with prelates, and according to custom prevalent in some localities take their places immediately before Domestic Prelates. The general rule, however, that the diocesan clergy take precedence over the religious, is a matter of positive legislation [1] and holds even in the churches of the religious themselves.

DISPENSATION FROM THE BANNS OF MARRIAGE.

Qu. In case one of the parties is received into the Church the day before the marriage, is it necessary to obtain a dispensation from the banns?

Resp. Since both parties are Catholics at the time of the marriage, there can be no doubt that they are bound by the ecclesiastical law relating to the publication of the banns. However, as the time is so short, if the dispensation cannot be obtained, and the marriage may not be postponed, the priest may take advantage of the doctrine of some theologians, namely, that in case of necessity he may declare that the ecclesiastical law does not bind "cum tanto incommodo".[2] In that case, he should remember that he is bound to notify the bishop.

THE MASS AT THE DEDICATION OF A CHURCH.

Qu. A church is to be dedicated on 16 June, as "St. Mary's, Mother of Grace" (Feast is 9 June); 16 June in this diocese is *de ea,* i. e. a ferial office is said. What Mass should be celebrated, the Mass "De Dedicatione", or the Mass of the Blessed Virgin? Again, a church is to be dedicated on 8 September, the Feast of the

[1] See Decree 324 of S. Congr. of Rites.

[2] Cf. Noldin, *De Sacramentis,* p. 739.

Nativity of the Blessed Virgin, under the title of the Epiphany. Which Mass is to be said?

Resp. The general law is that at the dedication of a church the Office and Mass "De Dedicatione" should be used, and there should be no commemoration of the Office which hitherto had been assigned to that day. If, however, the dedication takes place on a day on which the office "De Dedicatione" is not permitted, the Mass should be "De Dedicatione" without any commemoration of the feast of the day. If, finally, the dedication takes place on one of the specially privileged feasts, as enumerated in the general rubrics of the Missal, Tit. VI, the Mass should be that of the feast, with a commemoration "De Dedicatione", *sub unica conclusione.*

ABSOLUTION OF THE DEAD.

Qu. At the absolution of the dead after a Requiem Mass, is the prayer "Non intres" sung or read? Does the absolution close with *Requiem,* etc. "Anima ejus et animae omnium fidelium", etc.?

Resp. The general custom is to read the prayer "Non intres". De Herdt (Vol. III, n. 252) says of the "Non intres": "vel alta voce recitando, vel in tono feriali collectarum cantando", and elsewhere (n. 263), "Parochus alta voce recitat 'Non intres', et deinde responsorium 'Libera me', nisi sint cantores qui cantent". In regard to the concluding prayer, the S. Congregation of Rites decreed (Decr. No. 4014) that it is to be recited when Requiem Mass for one or for several persons is celebrated, even on the seventh or thirtieth day, or when an anniversary Mass has been sung, and the Mass is followed by the absolution.

PRAYERS DURING THE CONSECRATION.

Qu. Is it proper for school children or others to recite prayers in unison and in a loud tone during the Consecration at Mass, or during the Elevation? It is a great distraction to some priests. Some of my clerical friends argue that it is entirely wrong, that silent adoration is required.

Resp. The practice can hardly be said to be entirely wrong, since it is evident that no disrespect or lack of reverence is in-

tended. At the same time, it is more seemly that during the solemn moments of the consecration and elevation the congregation maintain an attitude of silent adoration. And it ought not to be difficult to teach children to preserve this attitude for a few minutes.

CANDLES AND FLOWERS ON THE ALTAR.

Qu. Is it allowed to place candles and flowers on the table of the altar during Benediction or during the Forty Hours' Devotion?

Resp. There is a decree of the S. Congregation of Rites, dated 22 January, 1701, which declares that it is not permitted to place flowers or similar ornaments before the door of the tabernacle, and the Second Plenary Council of Baltimore (No. 266) calls attention to this decree. Of course, the decree refers, strictly, to the *mensa altaris* in front of the tabernacle; still, it says that the flowers, etc., should be placed in "humiliori et decentiori loco", and reverence for the "table" of the altar, as the place of the most solemn rites, ought to exclude from all parts of the *mensa* anything except what is required, absolutely, for the ceremonies, such as the chalice, the missal, etc.[1]

MARRIAGE OF SEVERAL COUPLES AT A NUPTIAL MASS.

Qu. When several couples are married with a nuptial Mass, how should the prescribed prayers be recited, and how should the rings be blessed?

Resp. De Herdt (III, No. 282) decides that the nuptial blessing *infra Missam* may be bestowed on several couples at the same time. Instead, however, of reciting the prayers "Deus qui potestate", etc. in the plural, the priest should recite them in the singular, for each couple. In regard to the ring, the same author declares (No. 273) that, if the marriage ring be lost, a new one may be blessed during the marriage ceremony for another couple, "orationem in plurali dicendo". By parity of reasoning, one may conclude that a number of marriage rings may be blessed at the same time, with a plural formula.

[1] See REVIEW, Vol. XIX, p. 81.

Criticisms and Notes.

THE CHRIST OF THE MEN OF ART. By J. R. Aitken, author of "Love in its Tenderness", "My Garden of the Red, Red Rose", "In a City Golden," etc. With Frontispiece in Color, twenty productions in photogravure, and twenty-eight in half-tone. Edinburgh: T. and T. Clark. 1915. Pp. xxiv–358.

BEURONER KUNST. Eine Ausdrucksform der Christlichen Mystik. Von Joseph Kreitmaier, S.J. Mit 32 Tafeln. Verbesserte Auflage. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1914. Pp. 94.

ROMA. Ancient, Subterranean, and Modern Rome, in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With a Preface by His Eminence Card. Gibbons, Archbishop of Baltimore. (Serial Parts 1–9). Complete in 18 parts, published bi-monthly. With 938 illustrations in the text, 40 full-page inserts, and three plans of Rome. Benziger Bros.: New York, Cincinnati, Chicago. 1915.

There are a goodly number of works, accessible to English readers, which treat of the subject "Christ in Art". Mrs. Jenner, Joseph Lewis French, Mrs. Jamieson, Sir Wyke Bayliss, Thomas Heaphy, and a score of other writers have given us either general or special aspects of what the artist's concept of the Christ has been at different periods in the history of painting and sculpture. But we know of no volume that would supply the place of Mr. Aitken's admirable book. Not merely does he cover the broad field, chronologically and geographically, wherein the lover of art may survey the subject, but he does so in a reverent spirit that is apt to satisfy alike the believer in the Divine nature of Christ and the historian merely in quest of what is purely esthetical in Christian art.

The text throughout is a clear statement of facts with just sufficient comment and poetical flavor to attract the reader interested in the belletristic form of the account. Wherever there is criticism it is that of a judgment free from prepossessions and bias toward any style or school of art, apart from the central criterion of simple excellence, which is the supreme test of greatness in art. The author holds to the principle that "if there be no love, no lifting of the heart and the life, the highest skill will not avail". Hence, "if the heart be not clean and the soul be not honest, the white and stainless Christ will not appear". Not that he wishes to deny the power of genius to conceive, or to eliminate the quality which through training is enabled to express exquisite detail with true accuracy. But he

realizes that a gifted mind may fall short in the execution of a great work through want of force in handling its medium, or through a lack of clearness to perceive the actual elevation of his ideal. That lack of a power and a vision, which is given only to the clean of heart, will show in the dwarfed expression or in the marred outline, or in the absence of liquid depth in coloring; or, on the other hand, the untainted touch of the brush may yet miss that quality of precision and simplicity which reaches to the great altitude required for the embodiment of a sublime theme.

The author's sense of discrimination as a judge of artistic values becomes particularly evident when he speaks of the school of the so-called Nazarenes. No doubt there is always room for difference of opinion as to the merit of particular schools of art from the esthetic philosopher's viewpoint, but the historian of art must be content to give us the story of their aims and achievements without bias and in that neutral coloring which exhibits their characteristics without advocating any individual predilections.

The contents of the volume cover, as already indicated, the records of the art in which the Christ "the Son of Man" is the centre. This includes the earliest Greek or Aramaic concepts in painting and in sculpture, followed by the Byzantine school of expression, the Italian masters of the early and later renascence in all their different forms, Spanish, Flemish, Dutch, German, French, and broadly European. A final chapter deals with the Christ in British art.

Of the Pre-Raphaelite movement in England our author holds that, whilst its inspiration came undoubtedly from the German "Nazarene" school represented by Overbeck, Fuehrich, Steinle, Veit, Cornelius, and their immediate followers, its character and aim are wholly different from the latter. These German artists were all uncompromisingly Catholic, whilst the English Pre-Raphaelites were neither Catholic nor even religious in the stricter sense of the word. They rather represented an artistic revolt against the unreality of the classical beauty and passionless forms which had been held up as the best artistic standard on the Continent. It is an error therefore to introduce into our churches, as though it were religious art, the conceptions of Holman Hunt, Gabriel Rossetti, Sir John Millais, or Edward Burne-Jones. These artists did not and could not correctly interpret the spiritual motives and character of the Gospel or the Old Testament ideals, for they had in some cases entirely renounced the faith of Christ. They do indeed gather their themes from Holy Writ, its history and teaching, and their forms are truly symbolic, as well as expressive of mystic ideals and longings; but these features, though they indicate a certain speculative

religious effort, are accentuated by an artificial rigidness of form and an exaggerated sentimentalism; they are coupled with an unnatural realism, which, whilst it arouses admiration for some features by its casual beauty, leaves the impression of something untrue. As the movement was originally the result of a reaction against the purely sensuous realism of the Italian, French, and Dutch schools, it was led to offer as a corrective an extreme equally unattractive to the lover of simple truth, whether in the spiritual or the material order. Bénédite, in his work, *Great Painters of the Nineteenth Century,* has expressed what seems to us a sound judgment on the true worth of the school, though he speaks only of Rossetti, when he says: it is "a strange mixture, ardently and passionately lyrical, impetuous and restrained, through which passes the feverish breath of mysticism and Southern symbolism, brightened by a subtle and thoroughly British grace". Watts stands apart, though in friendly relation to the English Pre-Raphaelites, by his Miltonian power, but he lacks the tenderness of Christian grace which his subjects often demand. David Scott, Sir Noel Paton, Robert Scott Lauder, and William Hole, mark a return to the more natural interpretation of the New Testament ideals, though their forms are often devoid of the spiritual sense.

There is no reference made in the volume before us to the now famous Benedictine revival in Christian art represented by the Beuron school of the monks of St. Benedict. To students interested in the topic of modern Christian art the modest volume *Beuroner Kunst,* by the Jesuit Father Joseph Kreitmaier, comes as an opportune publication. Here we find a brief history of the movement from which sprang the beautiful cyclus of paintings and ornamental decorations in architecture known as the Beuron art. P. Kreitmaier brings to his subject a thoroughly sympathetic appreciation, especially of the motive of this new departure in art, though he is by no means a blind follower of the methods adopted to carry out the fundamental principles that actuated P. Peter Lenz and his Benedictine followers in their great work. The canon on which this art is based demands certain fixed proportions so as to produce an unvaryingly harmonious impression. These proportions are taken, not from one recognized class of perfect models, but from a combination of the various standards that have prevailed at all times in different nations. Its archetype is thus that of nature in its widest sense without reference to race or class. Truth to natural forms in this sense, inspired by religious motives, combining the ethical with the mystical and ascetical ideals, and free from all individualism and extravagance, is the aim of the art of the Beuron school, as in music, so in painting,

the plastic arts, and architecture. And through perfect conformity in outline, material and color, all subordinated to a harmonious expression of the ideal, the effect produced is that of lofty simplicity, sincerity, and truth, while symbolism, like a veil hiding and yet indicating the graces of mystery, suggests eternal truth. All this is set forth in detail and illustration by P. Kreitmaier in the nine chapters of this book, which treats of the origin, canons, forms of expression, and prospective development of the Beuron school of art.

Roma, from the pen also of a son of Saint Benedict, the great art-teacher, critic and writer, P. Albert Kuhn, of whom already we have had occasion to speak in these pages, is an English version of what forms but a part of the monumental history of art from the Christian viewpoint, published by the author some years ago.[1] In this serial the author treats every phase of ancient, medieval, and modern Rome, in the light of the latest discoveries amid the treasures of the Catacombs, and with rich illustrations of the text. Apart from its artistic value the work will serve as a book of reference for the archeology, topography, history and ecclesiastical development of the centre of Christian worship and teaching during nineteen centuries.

All three works here mentioned are brought out in the best type of the bookmaker's and illustrator's arts.

THE CATHOLIC'S READY ANSWER. A Popular Vindication of Christian Beliefs and Practices against the Attacks of Modern Criticism. By the Rev. M. P. Hill, S.J. Benziger Bros., New York. 1915. Pp. 513.

The present book has grown out of a popular German work on the same general lines entitled *Modernes A B C.* It is not a translation, nor a mere adaptation, but practically a new production, a graft grown upon the original stock. There are of course already a number of similar repertories of information—several under the title the *Question Box,* the *Antidote,* and so on. The volume at hand, however, has special features which should elicit attention. The ground covered is seemingly more comprehensive, and the answers to some of the difficulties more detailed. A few illustrations of the topics discussed may be worth mentioning. For instance, the opening *Agnostic Query*: "Why trouble ourselves about matters such as God's existence—of which, however important they may be, we do know nothing and can know nothing?" (Huxley). Or again, *Bible "Myths"*: "The Bible contains many stories that remind us forcibly

[1] *Allgemeine Kunstgeschichte.* Six volumes. With Index. Benziger Bros.

of the myths of early pagan history. How can we be expected to believe the story of the Serpent tempting Eve—that of the Flood, with its fabulous quantity of water—that of Noe collecting the countless species of animals? And then, is not God frequently represented in a strangely human way—when, for instance, He is described as taking slime and forming it into a human body, or as shaping Adam's rib into a woman—or when He is said to be moved to wrath, or to repent of His creation of man?" These are fair samples of the popular objections proposed. They show that the difficulties are not minimized. On the whole the answers are equally forcible; or, if not always so compelling, it should be recognized that it is always easier to make a plausible objection than it is to frame a cogent solution. This is only one of the limitations placed on truth in an abnormal universe, a sphere of things in which we walk by faith, though faith, of course, must be reasonable to be genuine—"rationabile obsequium nostrum".

Among other timely subjects considered are such as cremation, divorce, evolution, eugenics, free thought, miracles, pauperism, pragmatism, the Resurrection, Socialism, spiritism, spontaneous generation, theosophy. It will thus appear that the author has had in mind the manifold poisons of the day, that he might provide as best he could the needed antidote. The book should prove very useful to Catholics, supplying them as it does with answers ready at hand to difficulties which are everywhere in the air these days. Useful likewise it should be for non-Catholics, showing them as it will that thinkers within the Church are no less, rather indeed more, familiar with the instruments of attack employed by those outside the fold.

THE PERSONALITY OF CHRIST. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Longmans, Green & Co., London and New York. 1915. Pp. 283.

Broadly speaking, there are two types of books dealing with our Lord's personality. There is, on the one hand, the *historical,* which narrate the events of our Redeemer's life on earth, and, on the other hand, the *doctrinal,* which expound the nature of His being. Of the latter type there are several distinct varieties. The technically dogmatic, which unfold the theology of the Incarnate Word, and the devotional or practical, which consider Christ as the exemplar of human life. Of the latter class there are those that appeal to the will and affections chiefly through the intellect, and those that do the same thing but enlist in their service the esthetic imagination and the culturing forces of literature. The latter group has been exten-

sively cultivated by non-Catholics; though Catholic writers, like Fr. Coleridge, S.J., and Bishop Hedley, have written beautiful books on these lines which combine solidity and accuracy of doctrine with a full and attractive literary embodiment. They thus elicit alike the virtue of faith and the interest of all the higher mental powers. A valuable addition to this class of books appears in the volume before us. Though the author designates it as "neither exegetical nor apologetical nor devotional, but strictly theological", the latter quality is transfused with the lights and colors which the literary artist knows how to select from the storehouse of imagery. Theology is not thus weakened or de-intellectualized, but, strengthened and vitalized, it enters into the intelligence to render it a willing captive. The author, it is true, is not so skilled an artist in this line of work as is, for instance, that consummate master, the Bishop of Newport. The latter author could hardly get himself to say, for example, that "to admire something is like a stream of fresh water flowing over the soul's surface" (p. 20). The imagery and the literary forms, moreover, which Bishop Hedley marshals in the service of theology move somewhat more naturally than do the corresponding auxiliaries in the pages before us. None the less, the book is strong and interesting. The author modestly characterizes it as "a very unconventional rendering of the most important points of the third part of the Summa", and he has undoubtedly succeeded in giving "the spirit of the great medieval saint and thinker". And now that the part of the Summa to which the book corresponds has been placed within easy reach through the recent English translation, the author's hope that his readers may be drawn to the Summa itself, has in these pages just grounds of realization.

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. IV. B. Herder: St. Louis. 1915. Pp. 538.

The chief aspects of Luther's career covered by this, the fourth, volume of Fr. Grisar's great work concern Luther's relation to the divorce of Henry VIII from Queen Catharine, to the bigamy of Philip of Hesse, Luther's teaching on lying, his renewed controversies with Erasmus (1534, 1536), the moral conditions accompanying the Reformation, Luther's character as professor and preacher and pastor; also the better features of his personality, his mode of controversy, and the history and psychology of his doctrinal innovations. Each of these salient features of Luther's character and times would be more than enough to exhaust the space here at com-

mand, were the reviewer merely to touch upon the essential outlines wrought out in detail by Fr. Grisar and substantiated with a wealth of documentary evidence. So much is already known about the dark side of Luther's life that it arrests one's attention to find the generous delineator of the present picture at pains to fill in the lighter and more pleasing colors. There is here no question of damning the man with faint praise, but a sympathetic endeavor to seek and manifest the unspoiled qualities of Luther's character. One sees, for instance, Luther as a university professor, now inveighing mightily against the rapacity of the burghers and the peasants who "sucked dry" the students of Wittenberg, and again thundering at the moral depravity of the youth who attended the University. It is good to learn of "the respect he enjoyed" and how "the example of his own simple life lent emphasis to his moral exhortations". His lectures were eloquent, and his vivid and impressive delivery gripped the attention of his hearers. "People knew that he did not lecture for the sake of money, and even at the height of his fame they gladly pointed to the unassuming life he led at home. He did not expect any marks of respect from the students, greatly as they, and not only those of the theological Faculty, esteemed him." The gentler-mannered Melanchthon, it seems, insisted that the students should stand up when Luther entered the *aula*. The professor, however, disliked the innovation and said petulantly: "Doxa, doxa est magna noxa; who runs after glory never gets it" (p. 228).

"As a preacher, we are told, Luther was hard-working, nay indefatigable." Ready of speech, familiar with the Holy Scripture, he won and held his hearers. "All were loud in their praise of the power and vigor of his style". Characteristically vigorous is his denunciation of the high-flown orator. "Cursed and anathema be all preachers who treat of high, difficult, and subtle matters in the churches, put them to the people and preach on them, seeking their own glory, or to please one or two ambitious members of the congregation." "When I preach here," he goes on to say, "I make myself as small as possible, nor do I look at the Doctors and Masters, of whom perhaps forty may be present, but at the throng of young people, children and common folk, from a hundred to a thousand strong; it is to them that I preach, of them that I think, for it is they who stand in need" (p. 231). Fearless, too, and unsparing he was in his denunciations. The nobles at the Court he lashed for their drunkenness. He wore no kid gloves; he let no spider spin its web over his mouth, as he used to say with the homely German proverb. The *Table-Talk* contains amongst much that is unmentionable some sane directions on preaching. "It was his wish that religious instructions on the Epistles and Gospels should be given

weekly by every father to his family. He himself in his private capacity set the example as early as 1532 by holding forth in his own home on Sundays when unable to preach in the church, before his assembled household and other guests. This he did, so he said, from a sense of duty toward his family because it was as necessary to check neglect of the Divine Word in the home as in the Church at large." And so "he himself catechized the children at home, in order, as he declared, to fulfil the duties of a Christian father; on rising in the morning he was also in the habit of reciting the 'Ten Commandments, the Creed, the Our Father, and some Psalms as well' with the children" (p. 233). Indeed he held that catechetical instruction in church was of little use, but that in the home it was more successful and was therefore not to be omitted, however much trouble it might give. When, however, he adds, as Fr. Grisar proceeds to note, "that the Papists had neglected such home teaching and had sacrificed the flock of Christ, he is quite wrong. The fact is that before his day it was left far too much to the family to give religious instruction to the children, there being as yet no properly organized Catechism in schools and churches. It was only the opposition aroused among Catholics by the religious changes that led to religious teaching becoming more widespread in the Catholic schools, and to a catechetical system being organized; a fuller religious education then served to check the falling away."

In spite, however, of such apparent depreciation he shows his high esteem of ministerial teaching: "If I had to establish order," he says, "I should see that no preacher was nominated who had not previously taught the 'bonae artes', and the Catechism in the schools for from one to three years. Schools are also temples of God, hence the older prophets were at once pastors and schoolmasters." There is no better way, he writes, "of keeping people devout and faithful to the Church than by the Catechism" (ib.).

In a sermon of Luther's on the Visitation which was taken down at the time in Latin by a reporter and which has been recently published, we have, besides a tribute to Our Lady that does Luther honor, another exhibition of his blunt candor. "You are now surprised," he tells his auditors, "that I now preach here so seldom. I on the other hand am surprised that you do not amend. There may possibly be a few to whom the preaching is of some avail; but the more I preach, the more ungodliness increases. It is not my fault, for I know that I have told you all that God gave me [to speak]. I am not responsible and my conscience is at peace. I have forced you to nothing. We have introduced two collections. If they are not to your taste, do away with them again. We shall not force you to give even a single penny" (p. 235).

One obviously cannot read the foregoing excerpts which reflect Fr. Grisar's endeavor to present Luther as he was, a miscellany of good and bad, an amalgam of conflicting qualities, without wondering how such opposite traits and tenets could coëxist in the same person. The problem seems to evade the laws of psychology. The primal sin, the abuse of the individual's highest gift, freedom of will, must here be summoned as an interpreter. Such causality, however, is too general to be satisfactory. If the problem be at all solvable, materials contributing to its solution are enmassed in Fr. Grisar's volumes. If, moreover, in spite of his teaching on justification by faith alone and the uselessness of good works—*pecca fortiter: crede fortius*—Luther, as we have seen above, insists on justice, temperance, obedience, and other virtues, one might answer with Dr. Pohle that " this merely proves that Luther had lucid intervals when his honest nature rebelled against the inconsistencies of his teaching ".[1]

But enough. The foregoing few examples, out of a multitude that perhaps more justly deserve quotation, will suffice to show that Luther's Jesuit biographer has not passed over the more praiseworthy features of his subject. For the rest, the reader must go to the volume itself where he will find the many-sidedness of Luther, the contrary forces that warred with one another in his passionate personality, analyzed with a master's hand. And together with all this he will be helped to understand the religious, political, and social forces that shaped this turbulent nature into a Reformer, or rather a revolutionist, and to understand likewise some at least of the results of Luther's life and works.

COMPENDIUM SACRAE LITURGIAE juxta Rituum Romanum. Scripsit P. Innocentius Wapelhorst, O.F.M. Editio Nona. Neo-Eboraci, Cincinnati, Chicago: Benziger Fratres, Summi Pontificis Typographi. 1915. Pp. 616.

The publishers are to be thanked for this new edition of what is probably the most serviceable handbook of Catholic Liturgy for the use, especially, of American clerics. The eighth edition had lost some of its utility by reason of the issuance of new decrees involving serious changes in the liturgical rules, particularly in regard to the Breviary and the Missal. To revise the work thoroughly was no easy task, and the Franciscan Father who has undertaken the new edition applied both care and discrimination to the work. As a result of this he has corrected and brought up to date the prescriptions

[1] Pohle-Preuss, *Grace*, p. 294.

touching the sacraments and the various forms of public rites and blessings. As the prescriptions of Canon Law for the American Church are likely to undergo modifications at an early date by the accession of new legislation in conformity with the revised Code, our editor has wisely omitted the Appendix of former editions. This Appendix dealt with the canons of our Plenary Councils, and really did not belong to the subject of liturgy, although there might seem to have been reason for incorporating the information in the older editions, so long as Canon Law books were beyond the reach of many a priest twenty years or more back, when Father Wapelhorst first published his volume as a substitute for a priest's library in practical theology and its kindred branches. Among other notable improvements in the volume is the exposition regarding the recitation of the Canonical Office and the Mass according to the recently published rubrics. The editor puts the matter in brief and lucid form for the young student who sets about to understand the recitation of the Breviary. An entirely new feature of the volume is the chapter on the Sacred Vestments, where the editor discusses the historical development of the liturgical paramentics, their form, color, etc. To students preparing for Sacred Orders, as well as to priests who need to refresh their memory, or who seek information, the volume is indispensable.

HERMENEUTICS, OR RULES FOR INTERPRETING THE VULGATE, ACCORDING TO THE MIND OF ST. FRANCIS DE SALES. By J. J. Isenring O.S.F.S. All rights reserved. Echo, Childs, Cecil Co., Maryland. 1915. Pp. 109.

Although Saint Francis de Sales did not leave any work which indicates that he purposed to deal professedly with the subject of Hermeneutics, his controversial works as well as his ascetical treatises, notably the *Traité de l'amour de Dieu,* and sermons and letters show that he had very clearly defined notions on the subject of Biblical interpretation. His polemics were for the most part intended to confute the innovators of the so-called Reformation, who pretended to rest their claims for vindicating truth upon the Bible as the sole rule of faith. And although it was not until a full century later that the Swiss Protestant Werenfels wrote his famous epigram about the infallibility of the Bible:

> "Hic liber est, in quo sua quaerit dogmata quisque,
> Invenit et pariter dogmata quisque sua"—

the squib had proved itself true long before Luther's time. It had been the story of all the early heresiarchs who admitted the inspira-

tion of the Scriptures, but could not agree upon its true meaning. Hence we find the Fathers and apologists of the early ages who clung to the Church of Christ, essaying to lay down rules of interpretation and define the sense of the words inspired by the Holy Ghost. Origen, St. Jerome, St. Augustine, St. Eucherius of Lyons, Cassiodorus, and others outline some kind of hermeneutical system; but a really scientific study of the methods of interpretation was called forth only by the polemics of the Reformation. The learned Sixtus of Siena, aroused to special study by his own mistakes, becomes the founder of Hermeneutics. St. Francis was a little child when the famous Dominican, who had amply redeemed his claims to orthodoxy, died. He left a volume that was calculated to serve as a text-book of introduction to the study of Scripture. St. Francis was thus enabled to acquire at the University that perfect mastery of interpretation which shows itself in his keen appreciation of the different senses of Holy Writ.

It is not without good reason therefore that a member of the Oblates of St. Francis de Sales finds in the writings of the Saint a distinct method of interpreting the Sacred Scriptures, to which the phrase "according to the mind of St. Francis" may be applied. The holy Bishop of Geneva made use, no doubt, of the rules suggested by Sixtus; but he did so in a manner that is thoroughly characteristic, and which marks a departure from the habits of a less scientific method in use before his time.

Fr. Isenring has reduced his master's practice to a sort of grammar, by a remarkably careful analysis, drawing upon the Saint's exposition of the Canticle of Canticles and others of the sacred books, in which there is question of the literal or figurative sense of the inspired writings.

As a result he presents a system of Hermeneutics to which he attaches the name of St. Francis de Sales. This system distinguishes six different senses in which we may interpret the Sacred Text, namely, the Literal, the Mystic, the Isagogic, the Mythic, the Accommodated, and the Cabalistic. The sense in which the Holy Ghost intended to have the Sacred Word understood by the readers of the Bible must of course be confined to the literal and mystical. The literal may have a metaphorical, besides its proper, sense, just as the spiritual or mystic sense again divides itself into presentation by allegory, anagogy, and tropology, according to the peculiar form of expression adopted by the sacred writer. The other senses are those in which the reader or interpreter finds some special facility of recognizing truth as expressed by the writer, apart from that intended originally.

In his explanation of these different senses our author begins of course with the definition, and, after having made clear the various terms, he compares the chief divisions in order to point out the distinctions necessary for realizing their true value. His terms do not differ essentially from the conventional method adopted by most writers of Hermeneutics. Under the head of literal sense, St. Francis introduces what our author styles the anthropopathetic sense. It is meant to designate those figures of speech which introduce God as feeling, speaking, or acting after the manner of men. Sometimes this form of expression implies a sort of Messianic prophecy of what the Christ is foretold as feeling, saying, and doing. Again it is used to convey the idea of man's concept of the feelings of God, as when the Psalmist cries out: "Arise, why sleepest Thou, O Lord". Having defined, explained, and illustrated the particular sense in which certain forms of the sacred deposit may be taken, the author lays down definite principles by which the reader is to be guided in determining the particular sense in which a passage must or may be taken. Upon these principles are based in turn certain fixed rules, both general and particular. These rules are well known to the student of Scriptural exegesis, although our author varies their order somewhat, according to the sense of importance which St. Francis attaches to them. The first rule is that of following the interpretation authoritatively laid down by the Church, whereas the logical order places the laws of ordinary language as the first requisite.

Throughout his work the author notes carefully each minutest detail of interpretation. His appeal is to the Vulgate, and the references are mostly to the original Hebrew or Greek text. In all this he closely follows the interpretation and suggestions of St. Francis, wherever these are available from the Saint's writings, cited either literally or at least in substance.

We have no doubt that the rules and observations contained in the volume will prove helpful to students who earnestly seek to apply them. The value of the book has been tested, as the author informs us, and some of the final pages are devoted to a number of test questions which make clear the purpose of the book. At first sight the arrangement of the volume leaves the impression that the subject-matter is more than ordinarily intricate and complex. This is due, no doubt, to the minute analytical method adopted by the author, and quite helpful as a didactic medium. The student who sincerely enters upon the subject will soon realize that the matter thus placed before him is not only more easily mastered, but leaves its definite impressions. It is much like studying the grammar of a language. When once we have overcome the irksomeness of the first

efforts, and come to understand the terms and divisions of the subject, the path becomes smoother, since everything follows on similar lines. Whilst care has evidently been taken to make the typography of the volume aid the student, we think that an experienced publisher would have been able to arrange the letter-press in a manner more likely to render the volume attractive and thus popularize it.

THE CATHOLIC CHOIRMASTER. Official Bulletin of the Society of St. Gregory of America. A Magazine for those interested in Liturgical Church Music. Edited by Nicola A. Montani.

Experience has shown what a difficult matter it is to carry out the injunctions of the Holy See in regard to the liturgical choir in America. The mere promulgation of the decrees and the urgings of responsible advocates through the press are practically without effect unless seconded by the active coöperation of intelligent leadership, carried into the churches. Bishops are not necessarily musicians and hence may fail in appreciation of the efforts to carry out the ordinances of the Church in this particular respect, especially since such a course demands extraordinary and sustained efforts. Thus the publication of *Church Music* by the Dolphin Press, and Professor Singenberger's *Caecilia,* have become records of struggles against natural inertia and occasional reaction. The supplying of excellent material with suggestions how to use it has proved insufficient to stir zeal for the cause of church music under ordinary circumstances. It has been said, and probably is true, that the only hope of success in this matter lies in a practical and organized demonstration of what the introduction of a true liturgical chant can ultimately effect, if adopted in our churches. Such demonstrations we have indeed had; and there are localities in which under the sanction of the Ordinary, and in some cases under his zealous direction, church music has reached the stage of being recognized as the truest expression of Catholic public worship. The activity of the highly deserving "Caecilia" organization has undoubtedly done much, though its popularity seems confined chiefly to parishes of German nationality. Other such efforts and successes have been local. But the "Society of St. Gregory of America" has been called into life, and its first year's existence promises to make it national. This we trust will be the case. Its pronounced aims are to promote the adoption of the Gregorian Chant and of polyphonic and modern church music in the form and by the means suggested in Pius X's Motu Proprio. The members of the Society have pledged themselves furthermore to foster congregational singing in the spirit of the Church; they have undertaken to establish schools and centres

of information about matters concerning sacred music, to which pastors and organists, teachers and pupils can turn for aid. The Society has established a "Bulletin", to be published for the present as a "Quarterly"; it is wholly devoted to the interests of church music and the particular objects of the Society. To give due effect to its enactments and opportunities for propaganda, the Society will hold annual congresses. These are admirable aims and well calculated, through the methods adopted, to be effective. Our purpose here is simply to call attention to the work of the Society, as set forth in the "Bulletin". Mr. Nicola Montani is singularly well equipped for the task of leading in this movement by reason of his qualifications as a teacher, choirmaster, and composer. We understand that he likewise possesses a deeply religious sense touching all matters that pertain to the sacred services of the Church. Dr. Dyer, S.S., president of St. Mary's Seminary, Baltimore, is the president of the Society, which enjoys the patronage of Cardinal Gibbons and a number of Bishops. The staff of contributors to the "Bulletin" includes a number of eminent writers and composers on both sides of the Atlantic. Membership in the Society (two dollars a year) entitles one to the receipt of the "Bulletin"; but persons interested in the subject, even if not members of the Society, may obtain the "Bulletin" at a nominal subscription price.

PHONETIC METHOD OF HEARING THE CONFESSIONS OF THE SLAVIC PEOPLES IN CASES OF EMERGENCY. St. Louis, Mo.: B. Herder. Pp. 13.

Here is a little pocket volume for a priest called upon in extreme cases to administer the sacraments to a person who speaks and understands only one of the Slav languages. There are about a dozen questions in all; put in the briefest possible manner, and requiring a simple affirmative or negative. The answers would in most cases satisfy the needy penitent's conscience, and also give the confessor sufficient material for absolution. In a few words he elicits from the penitent an act of contrition, assigns a penance, and insures the contrite reception of Viaticum and Extreme Unction. All this matter is compressed within a single page, for each nationality, including Poles, Bohemians, Slovacs, Slovenians, Croatians, Russians, Ruthenians, Lithuanians, Bulgarians, and Magyars.

Literary Chat.

Sister Gertrude Mary—"a mystic of our own day", (Benziger Bros.), contains connected extracts from the diary of a French nun of the Community of St. Charles at Angers. A fuller account of her life and spiritual experiences is published in French under the title "Une Mystique de nos Jours", by Canon Legueu, chaplain to the community and for some years spiritual director of Sister Gertrude Mary. In this diary she tells of her intimate communion, almost from childhood on, with God, His Saints, and the holy souls in Purgatory. The language, like the beautiful countenance of the nun, inspires confidence by its simplicity. It is the sincerity of a child that speaks about itself because she is told to do so. Withal we think that the statement of the editor that "she foretold the conversion of Caldey and St. Bride's" is a deduction hardly warranted by what the holy religious actually wrote. There are several islands where "white-robed nuns" are active for the conversion of the natives. One would hardly think of England unless the interpretation of the statement of Sœur Gertrude led us to regard it in the light of an actual prophecy. Still, this does not lessen the beauty of the young nun's story. She was evidently much like one of the holy Carmelites, Sister Elizabeth of the Holy Trinity, or the little Flower of Lisieux, of whom we have heard so many edifying stories in recent years.

Father Joseph Rickaby supplements his *Ye are Christ's* by the publication of *The Lord My Light*. The former was for boys; the latter is addressed to young men, and is made up of conferences originally given to the students at the Universities of Oxford and Cambridge. The book thus presents a series of instructions for more or less educated persons desirous of learning the reasons of faith, or the Catholic attitude on the great subjects of doctrine and morals. The author has kept duly in sight the current difficulties and misrepresentations encountered among non-Catholics against the true Church. The volume is a timely addition to our apologetic literature.

Cardinal Mercier: His Philosophic and Pastoral Work is the title of a brochure published in England, and showing what a singularly active life the present Cardinal Archbishop of Malines has been leading during the past two decades. His critics used to say of him when he was head of the Collège Léon XIII, that he spent much of his time at Brussels telling the pressmen what great things he was doing at Louvain. That may be. In any case it would only prove that he is as good at advertising as he is at making his activity effective. Few men in our day have been more successful in ecclesiastical achievements. He is a keen and brilliant thinker, while his pastoral writings furnish a rich mine of information for the guidance of the Catholic clergy.

In our last issue we reviewed a number of volumes dealing with the various national aspects of the present European War. Our attention has since then been called to several important volumes that throw further light on the subject. One is by Robert J. Thompson, American Consul at Aix-la-Chapelle until the beginning of the present year. Mr. Thompson at the outbreak of the war had taken charge of the interests of American residents in his consular city, which was the practical centre of the international negotiations between the Allies and Germany, and in connexion with his official duties found opportunity of informing the Department of State in Washington that Americans on this side of the Atlantic were being grossly and systematically misinformed about the state of affairs in Germany and the operations of the German army in Belgium. In the reply from our State Department he was given to understand that the information was not desired. He thereupon resigned his position, declaring his unwillingness to serve as a tool to further the political prepossessions

of any party. Mr. Thompson's account, published under the title *England and Germany in the War*, is all the more interesting as it is given in the form of letters addressed to the Department of State by an official who is not only an American of recognized ability in the consular service, and of straight English descent, but one who enjoys the honor of being an officer of the Legion of Honor of France, and thus has every reason to be favorably disposed toward the Allies. His word in behalf of Germany is therefore not without weight. He dedicates his volume to "Those who hold Principles above Position". (Chaple Publishing Co., Boston.)

A book that gives the standpoint of Russia is *Abused Russia*, by Dr. C. C. Young (The Devin Adair Company, New York). The author was born under the German flag in one of the Imperial Colonies. Through association and travel in European and Asiatic Russia he has become familiar with the conditions of the Russian people, and, despite his Teutonic origin and the fact that his parents determined upon his being a Stundid, he elected to become a Russian citizen. He later acquired American citizenship and the friendship of ex-President Roosevelt. These elements establish a certain presumption that the author is free from national prejudice in the present case. His volume aims at presenting the Russian people, its aspirations, and outlook in a favorable light. It is the author's conviction that at the end of the war, whether Russia win or lose, a much fuller measure of liberty will be accorded to all classes, notably to the Jews.

A third volume dealing with the war and appealing especially to Americans is *Austria-Hungary and the War*, by Ernest Ludwig, Imperial Consul for Austria-Hungary. The author naturally defends the attitude of the Dual Monarchy in the war. He purports to relate in detail and without bias the true facts of the Servian imbroglio. From his presentation one would conclude that Austrian patriotism was tested to the utmost by the chicaneries of the Servian conspirators. The Ambassador of Austria-Hungary to the United States furnishes the preface to the volume. (J. S. Ogilvie Publishing Co., New York.)

The *Ave Maria* is always happy in the choice of its publications, at once edifying and attractive. *How I became a Catholic* is the brief story of a German lady brought up in the Lutheran faith, who got her first glimpses of the Catholic religion from the conduct of a Russian servant maid in the house of her parents in St. Petersburg, where she was born. Many years afterward, while in Germany, she strayed into a Catholic church, and there felt that strange attraction toward the Eucharistic Presence which has been such a conspicuous feature in the history of conversions. An American lady who happened to come into the same church and asked for information in English, became the occasion of the writer's closer familiarity with Catholic doctrine. After years of waiting she finally made full profession of the faith she had cherished for years in her heart. She not only describes her happy conversion, but answers many of the objections which her Protestant friends raised against her embracing the Catholic faith. Her defence shows a clear perception of the salient points of the Christian truth as differentiated from Protestant Christianity. Madame Olga Maria Davin represents the cultured mind that does not allow itself to be biased by mere prejudiced reports of what Catholics believe, but seeks to draw from the source itself.

Arrangements have been concluded with Benziger Brothers (New York) for the publication in book form of Richard Aumerle Maher's engaging serial, *Socialism or Faith*, at present running to its final issue in these pages. The story has attracted attention in thoughtful circles not only among the clergy but among the laity also, as marking a distinct phase in Catholic literary interpretation of the social problem. Only the superficial critic can fail to realize the purpose and true value of the work, whose author rightly seeks to secure

a wider circle of readers than that to which the ECCLESIASTICAL REVIEW, intended for priests only, appeals. We are glad for this reason that the Benzigers have secured the publication. The lesson which the story teaches is that religious principles alone furnish an adequate answer to the problem proposed by Socialism. The Catholic Church alone possesses these principles in their concrete application through her priestly and sacramental institution. It alone can control the passions in the masses that make for revolution. *Socialism or Faith* illustrates that truth with a logic and an insistence that beget conviction. The author writes with a practical appreciation of the situation as it exists at present in America. He has lived through the scenes and conversed intimately with the people he describes, with a power of language rare even among practised writers.

Short stories, tracts, and leaflets, interestingly written and making clear their point, are to-day the most effective means of propagating convictions. Among such as explain or defend Catholic truth, which have come to our notice recently, are the initial number of "Common Sense Tracts", by Mr. James P. Lafferty of the *Catholic Standard and Times*, and a series of pamphlets by the Rev. John F. Noll, editor of *Our Sunday Visitor* and *The Parish Monthly*. These tracts deal with such topics as "Why an Unmarried Clergy?"—"Misrepresentations of History"—"Infallibility Defended by Protestants"—"The Defamers of the Church", etc. A continuous exposition of Catholic doctrine is found in a more pretentious collection of instructions by Father Noll on the Catholic Faith under the title *Father Smith Instructs Jackson*. An excellent pamphlet of about a hundred pages deals with the subject of the *Parochial School*; it shows what Catholics are doing in the matter, why they make so much of their parish schools, and what eminent schoolmen outside the Church think of our efforts for religious education.

If one were asked what is the most vital Mission problem of the present day, one might well pause a while before essaying a reply; and perhaps the answer when at length ventured would be far from self-satisfying. Happily for those who are interested in knowing and in solving that problem—and what Christian soul is not deeply interested?—the one and the other have been stated and solved by an expert authority on subjects pertaining to the Mission fields, Fr. Frederick Schwager, of the Society of the Divine Word.

In a slender volume containing some six-score pages, and bearing the title *The Most Vital Mission Problem of the Day*, Fr. Schwager proves irrefutably that the problem in question is how to save the heathen not only from paganism but also from erroneous forms of Christianity. Half a century ago the incursions of heresy amongst pagan peoples was not greatly feared. The missionary conquests made by the various sects were not regarded with relatively much alarm. Within recent years, however, the situation has changed greatly in the fields afar. Sectarian energy and zeal have been redoubled; and, aided by immense pecuniary resources, large numbers of pagans have been indoctrinated with mutilated and distorted forms of Christian belief and practice.

Fr. Schwager, in the work just mentioned, sums up the results of prolonged research among the missions in Asia alone, and the whole is a most instructive, and a rather humiliating, thesis, that the Protestant missions in the various Asiatic regions are developing immensely, in many places far outstripping, far surpassing the Catholic missions. We will return to the book again, as it is far too important a work to be dismissed with a mere notice. In the meantime we strongly invite the attention of the clergy to it, as to a document which no one who has at heart the propagation of the faith should fail seriously to consider. The book is translated by Fr. Agatho Rolf, O.M.Cap., and published by the Mission Press, Techny, Ill.

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